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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE NATION AND THE CHURCH ESTABLISHMENT.

No. II.

A DELETERIOUS SUBSOIL.

The subsoil of a garden we once had under cultivation had this peculiarity. It had a fatal effect upon some orders of trees and shrubs after a certain period of their growth. They flourished gloriously until they had pushed their roots into contact with the cold, hard clay which spread itself like a pavement at a few feet beneath the surface. Forthwith they became sickly, drooped, dwindled, withered, and in the end prematurely died. Some people looked upon it as "an anomaly," though, in point of fact, there was nothing anomalous about it. The laws of nature were not in any way contravened, any more than they are when persons of a delicate constitution take cold, perhaps developing into consumption, from standing about in damp feet. The gardener in the one case, the medical man in the other, might have been looked upon as visionary, speculative, unpractical, who referred the unfortunate result to causes so apparently remote; but whether men believed or disbelieved their respective theories, all would admit that the phenomena they purported to explain were, if not strictly speaking, "oppressive," at any rate, seriously to be lamented. Ague is not less a real sickness because it becomes common to those who dwell on the borders of a marshy expanse, nor is a marsh less truly detrimental to health because it is no easy task to explain to many who are exposed to its insidious influences, the precise chain of connection between the cause and its effects. There is no need to quarrel over terms, but when that connection can be traced, even though it be by a process of reasoning, the force of which it requires a fair degree of moral and intellectual culture to appreciate, we should not be far wrong in setting down the cause as a thing to be sincerely and even feelingly deprecated.

We are perpetually being reminded by public writers that the life of a nation is closely analogous to that of individual man—that indeed life in all its manifold varieties, develops itself in accordance with laws and principles very like to one another in their character, their action, and their purport. Using the horticultural incident to which we have above referred as an illustration only, we may say that the Church Establishment is to some growths, and those of no trivial value, a deleterious subsoil. Not that it is noxious in all its effects, nor that it necessarily impairs the energy of national life in all the particular aspects which it may assume, but that there are some forms of true thought and of sound sentiment to which the institution presents a barrier of "cold obstruction," which, in the end serves to dwarf their normal proportions, to enfeeble their proper force, and to prevent them from playing out the part assigned to them by obviously supreme appointment. There are multitudes of plants, requiring no depth of soil, the roots of which do not strike deep enough to take any harm from the chilling stratum beneath them; and there are trees of vigorous and hardy constitution which encounter the ungenial subsoil without perceptible damage, and which triumphantly defy its stunting influence. There are also minds whose ranges of thought and feeling are too limited to be disturbed by the existence or the action of a State Church, as there are minds which are too inherently powerful to succumb to, or even to be greatly affected by, the pervasive influence of such an institution. On the whole, however, as we shall attempt to show hereafter, the nation suffers serious loss from it in some of those elements of vitality and strength which might otherwise have largely aided the development of its proper life.

Before doing so, it will be convenient to remind the reader of the distinctive peculiarity of the Church Establishment in England. It is an institution, be it remembered, the avowed object of which is to sway the thinking, the sympathies, and the will of the community in regard to verities which, if they be substantially what they are represented to be, should govern its conduct in all the less exalted, as well as the more exalted, walks and ways of collective and individual life. This it is as a Church. All Churches aim at the same end, and so long as they exercise their functions within those boundaries inside which thought legitimately competes with thought, and sentiment measures its force with sentiment—so long, that is, as they resort exclusively to methods and means which are in harmony with the prerogatives of the human mind and heart—no *à priori* objection can be successfully urged against them. But it is the special and distinguishing feature of the National Church Establishment that it requires from the nation, in its capacity as a nation, and from law as expressing the nation's will, an authoritative sanction of its efforts to subjugate the minds of the entire people, a pecuniary support of the ministration which it employs, and a legal and social *prestige* without the backing of which, it is assumed, its instructional and suasive exertions would fall very short of their proposed effect. In other words, the whole kingdom is placed under a common charge for the purpose of enabling one moiety of its inhabitants to assimilate another moiety to itself, in respect of those matters which have the largest influence in the formation and development of faith, opinion, habit, and practice, which, in their totality, determine national progress. Or—stating the case in geographical and ethnical forms—a nation half of whose population is Japanese, and half Chinamen, is placed under a heavy obligation in the shape of assumed revenue, political privilege, social status, and the rest, with a view to the absorption of the Japanese by the Chinamen, and the obliteration of the modes of thinking, customs, rights, tastes, and aptitudes of the one by those of the other race. It will not be denied, we imagine, that this is but a sorry basis on which to rear a superstructure of national greatness.

But there are one or two circumstances which aggravate this practical anomaly—may we not call it this national grievance? The influence of the entire community, so far at least as it can be gathered up and concentrated by legal provisions and sanctions, is wielded by a particular and exclusive order of men, called the clergy. Doubtless, it is modified to some extent by the pressure of opinion which is, as we may say, the atmosphere which envelopes it—but, on the other hand, its self-originated movements do much to create currents in the direction of its own most cherished dogmas. And thus it comes to pass that sacerdotal illusions acquire an importance which does not naturally attach to them, and the exaltation of the order above all civil authority soon becomes an object of passionate pursuit. But, it may be further observed, no church lifted into a position of ecclesiastical supremacy is, or ever has been, content to leave untouched the civil interests of the community. And, unhappily, its own separate sphere of life and duty, of ideas and sentiments, incapacitates it for identifying itself with the common hopes and aspirations, wants, cravings, and troubles of humanity, outside its own circuit. The Established clergy have the moral influence of the nation committed, as far as it can be by legal arrangements, to their hands. They have a splendid position from which to wield it. They have a traditional place in the national mind, which ought to have made them an all-but irresistible power for good. Yet so little have they understood the true characteristics of the people with which they have had to deal, so utterly have they failed to interpret their dumb yearnings, as to have lost even such hold as they ever had upon large breadths of society, and to have succeeded chiefly, and most conspicuously, in cultivating in their own body the ambitious aims and the exclusive peculiarities of consecrated caste. A chilling subsoil this for the growth, efflorescence, and fruitfulness of a high national character, and a subject of just complaint to any people compelled to provide from its own resources no small portion of the means which conduce to this result.

MR. GLADSTONE AND THE NATIONAL CONSCIENCE.

The organs of the daily and weekly Press continue to be greatly "exercised," as our Puritan fathers would have said, about Mr. Gladstone's pamphlet. It has been alternately praised, questioned, and pooh-poohed. But it is to be observed that the last course is not adopted by those who are supposed to be chiefly concerned. The Pope has had a fresh paroxysm of sacred wrath. Dr. Manning has been loftily indignant. While Lord Acton and Lord Camoys, the last with remarkable emphasis, acknowledge that Mr. Gladstone has hit the right nail on the head, and, as English Catholics, readily respond to his appeal. Meantime some 16,000 copies have been sold in the first week. Germany has demanded an instant translation; and reprints are already being multiplied in America. No doubt the eminence of the writer accounts for a great deal of this excitement. But the Homeric lucubrations have scarcely attained a similar popularity. And even the demand for the

article on Ritualism was exhausted by the ten editions of the periodical fortunate enough to publish it. For some cause the world has found in this "Political Expostulation" a wide, deep, and vital interest. Is the world then after all really afraid of the poor old Pope? Has the Vatican become once more a forge of veritable thunderbolts? It is not necessary to make any such extravagant supposition. The truth is that, in spite of all the sneers of fire-eating interventionalists, the public opinion of England never wielded greater moral influence than at this present moment. And it is because this pamphlet is regarded as speaking out the conscience of England on the relations of Church and State that, amidst the revolutions which these are everywhere undergoing, men regard it almost as the voice of fate.

They are not far wrong. In a sense Mr. Disraeli and Mr. Gladstone may be said to be equally representative men. For it would be a poor nation indeed that had not at least two aspects to its character. If Philip drunk was so different from Philip sober that an appeal might be made from the one to the other, much more may a nation have phases of temper so various that it is impossible for the same man to impersonate its will in each. We should be sorry indeed to insinuate that the English nation is ever drunk. But when it is filled with happy harvests, expanding trade, prosperity budgets, and unlimited beer, it is at least capable of a smiling self-contemplation, in which though there may be no trace of fatuity on its broad, honest countenance, yet there is clearly manifest a solid, not to say somnolent, conviction that it is possessed of the best of all possible constitutions in the best of all possible worlds. In such moods Mr. Disraeli is its man. None can enlarge with such high-sounding eloquence as he on the happy position of the Conservative working man, who boasts the glorious right of walking about in a whole skin, no policeman daring to make him afraid, and who need not don a red coat or shoulder a rifle unless he feels himself martially inclined. The playful arrogance which boasts angelic alliances, or the amusing effrontery which imputes the mischiefs of bad statesmanship to a "damp climate" or a "melancholy ocean," just hits the needs of such a mood. Nor are the amenities of the post-prandial hour to be unreasonably despised. But after all life is not made up of after-dinner speeches. And when the comfort of rest and repletion is succeeded by the fierce hunger for active work, there is no more self-depreciative temperament in the world than that of the English nation. Then the constitution seems, if not a bungle of contending classes and factions, at least a structure of precarious balance demanding instant repair on pain of ruin. Then the sense of long neglect stimulates to almost a devotional ardour, the feeling of a national mission in the world. Then, if the importance attached to expediency still stamps the practical character of the nation, it is an expediency which does not exclude, but is rather founded upon, pressing convictions of justice and right. In this mood the conscience of the nation is awake; and that conscience has rarely if ever found a nobler exponent amongst statesmen than the author of the Irish Disestablishment and Land Acts. It has not been Mr. Gladstone's financial skill, still less the scholarly lustre with which his statesmanship has been adorned, which has given so marked a tinge of enthusiasm to the response he has at times evoked from the nation. It has rather been the unusual combination of faculty and sympathy, which has enabled him to add to a keen insight into the highest interests of the country, an almost prophetic impersonation of its conscience.

A brief retrospect of the manner in which the Liberal leader has played this part in regard to ecclesiastical policy will show that there are grounds far deeper than its rebuke of Papal pretensions for attaching grave importance to the pamphlet on the Vatican Decrees. It can hardly be disputed, for instance, that, notwithstanding the irrefragable force of Macaulay's cold-blooded strictures, the youthful essay on "The State in its Relations to the Church," did really embody the conscience of the nation at that time, so far as that conscience was at all concerned with the subject. At that period the only section of the Church which showed much sign of spiritual life was that of the Evangelicals; and they would certainly have scorned any other plea for the maintenance of the Establishment than the one which Mr. Gladstone then proclaimed—that it was the sacred mission of the Government to maintain religious truth. It is perfectly true, as Mr. Gladstone himself afterwards acknowledged, that in taking this position he was some two centuries behind his time. He proclaimed a dying opinion with all the fiery enthusiasm that usually accompanies the proclamation of a hitherto undiscovered truth. Still, so far as there was any life in the Establishment at all, it consisted in the conviction of the Evangelicals that the Government had a dispensation of the Gospel committed to it. On the other hand, opinions in favour of disestablishment, though giving ominous promise of future prevalence, had not at that time taken such hold of the public mind that they could be said to have touched the national conscience. The brilliant essay was only the dying gleam of an ancient fire, but still all its inspiration was derived from sympathy with the national conscience.

In the "Chapter of Autobiography" the writer himself tells us that when once the claim of an apostolic mission on the ground of the truth of its doctrines was implicitly surrendered on behalf of the Irish Church by a consent to concurrent endowment, he felt that its whole case was invalidated, and its disestablishment but a question of time. As he had formerly represented the expiring conscience of a departed age, so now he gathered into himself more and more of the moral indignation that rankled in the breast of a justice-loving people, until he felt that the hour was come, and with his celebrated resolutions woke the storm that swept the wrong away. The passionate enthusiasm, and the intensely personal form of the conflict of 1868 are explicable only on the ground that at that moment Mr. Gladstone embodied in himself the conscientious convictions of a whole people inflamed by long repression. But the nation has not stood still since 1868; and the reactionary movements, that strike half-hearted Liberals with despair, are after all but partial eddies, or surface currents, that disguise a wide and deep movement in a very different direction. The State in its relations to the Church has become the subject of much more anxious speculation than it was thirty years ago; and of speculation with a very different outlook. The case of the English Church as distinguished from the Irish, scarcely stands where it did at the commencement of Mr. Gladstone's last term of office. In 1868 he wrote: "As long as the Church at large or the Church within the limits of the nation is substantially one, I do not see why the religious care of the subject should cease to be a function of the State." Now, to say nothing of the Nonconformist half of the nation, the last session of Parliament showed a growing conviction that the Church, even within Episcopal limits, is no longer "substantially one." The Public Worship Regulation Act was only one symptom of the world-wide disintegration taking place, not without explosions and heat, between things ecclesiastical and things political. And the pamphlet on the Vatican decrees contains many hints quoted by us last week that the writer is at heart in sympathy with those who claim a moral and spiritual freedom for the Church, by no means inconsistent with the earthly supremacy of the State. That the solution of such a question should occupy him with anxiety is only another illustration of his mission to impersonate the national conscience. That he would gladly solve it by combining the privileges of freedom with the special means thought to be afforded by an Establishment for keeping the priesthood in check, this we can well believe. But suppose he cannot; what then?

ECCLESIASTICAL NOTES.

A MEETING of the Church Association was held last Tuesday. It was intended to be of a very representative character, and was larger than usual; but only forty towns were represented, and comparatively few influential leaders of the Evangelical party were present. The *Record* describes the meeting as a "large and influential gathering of clergy and laity," but the list of members and attendants does not bear out such a description, and we do not think it at all likely that a "strong force of public opinion" will "respond to it from all parts of the country." The principal subjects discussed were the Vestments, the Eastward Position, and the Constitution and Powers of Convocation. Upon the former two subjects some very strong language was used—every speaker protesting against the proposed innovations. These are, that a distinctive vestment should be worn by the officiating minister during the celebration of the communion, and that the minister should take the eastward position—points much insisted upon by the Ritualists, because they involve sacerdotal doctrines. No doubt, the Evangelicals feel very strongly in regard to such questions, but while the formularies of the Church remain as they are, it is not sufficient that they should protest. Years ago they had sufficient influence to procure a revision of the Prayer-book in their own direction. They neither cared to do it nor did it. They are now outnumbered and on their defence. Time has brought upon them a fearful retribution, and no man supposes that they will ever again have such opportunities as they have had. It is doubtful, indeed, whether their influence is not rapidly decreasing, and nothing in the declamatory proceedings of the Church Association affords us any reason to think that they alone will be able successfully to resist the designs of their opponents.

We read the exulting article in the *Record*, and then we find ourselves face to face with two grave facts—one the opening, amidst some popular enthusiasm, of a new Ritualistic church at Kennington, on Saturday; and another a fresh declaration from Monsignor Capel, relating to the gains of the Roman Catholic Church from the Ritualists. The vicar of the new church at Kennington candidly informed the Bishop of Winchester that he intended to conduct the services with an elaborate ritual. Nay, more. The clergy of that church, he added, had "always taught the highest doctrine," and he found that the congregation was "fully prepared for an advance in ceremonial." The bishop took no notice of these observations, but he did say that the members of his order could see "eight sides of an octagon." Probably, therefore, he thought what had been said was only one side, and not worth special reference. He also said that a great crisis was coming over the history of the Church, that the Church was founded on the rock of truth, "but whether it was founded on the rock of State time only would prove." The evening service fulfilled the promises—or threats—of the vicar. There were altar lights lighted, processions with crosses and banners, vestments coloured, and dresses of all kinds; the vicar being dressed "in a gorgeous cope of white satin, with an elaborate cape, embroidered in gold and silver, and attended on either side by acolytes," while the celebrant of the communion assumed special vestments and took the eastward position. Here is fact as opposed to declamation. The Evangelicals discuss and debate; the Ritualists build new churches and adopt every ceremony that is in dispute.

Having seen what the Ritualists do, let us now look at what Mgr. Capel says. Writing to the *Catholic Register* of Saturday last, this eminent Roman Catholic dignitary remarks:—

> Beyond doubt, these men are unintentionally, but actually, disseminating the several doctrines of the Roman Church; for our own books of piety are in their hands—our devotions and practices they are becoming familiarised with—our doctrines of the Incarnation, the Real Presence, of the need of absolution, of our reverence for the saints, are at present to them household thoughts. In towns the most populous and hamlets the most secluded are to be found those who hold the several truths of the Catholic religion and daily follow her practices. We may even add that, insensibly, the principle of sacerdotal authority is being gradually spread. Anyone brought in contact with the Ritualistic movement is fully familiar with the fact that, while leaders exercise to the utmost their own private judgment, they insist on their followers accepting their word, and exact an obedience the like of which is unknown in the Catholic Church.

The Rev. Wm. Milton has addressed two letters to the *Times* relating to Parliament and Convocation. What he says is very interesting to those who know anything of ecclesiastical history, but it is of more than usual importance as stated at the present time. Mr. Milton has examined the MS. Prayer-book existing in the library of the House of Lords as it came from Convocation, and the journals of the Upper House of that body, from which he finds that certain alterations were made by Parliament. From a comparison of the MS. with the printed Prayer-book of 1636, in which all the alterations made by Convocation are transcribed, he ascertains what these alterations were. We thus find that the Baptismal Rubric, "to take away all scruple concerning the use of the cross in baptism," that the "Black Rubric" against the Real Presence, and that the rubric relating to the position of the minister when celebrating the Communion Office, were inserted by Parliament after the book had passed Convocation. Mr. Milton describes the last as the most important of all. Convocation had altered the original rubric in such a sense as to carry out Laud's designs, but Parliament put its foot down, and would not have it. It reversed all that had been done by Convocation, and, as Mr. Milton says, that body had "nothing to do but to accept the reversal." Even the Parliament of Charles II. exercised sometimes its own judgment in ecclesiastical matters, and refused to take the decisions of Convocation for law.

The Church journals have not done with the Manchester Conference of the Liberation Society. In the *Church Herald* of last week we read a strong testimony to the vigour of the Liberation party, combined with a painful testimony regarding the

position of the Establishment. Our contemporary says :—

The recent Congresses of Miallites, the great earnestness and vigour thrown by them into the question of disestablishment and disendowment, their large and really super-liberal contributions towards effecting the destruction of the National Church, are serious signs of the times. Defeat seems to do them good, and enliven their wits and energy. Knocked down, they only wait to get up again, and then they begin their work with even greater vigour than before. The new attack of the Liberationists is evidently well planned. It seems, if we may judge from hints and inuendos amongst the more outspoken Liberals, to have become the subject upon which the great battle between Tories and Radicals will ere long take place. It is the leading burning question of the day.

As to the position respecting the Church this is honest writing, although it might not have been agreeable to write it—

This is on one side—Establishment, the wildest license, the most grinding State tyranny ; suffering, schism, and poverty, but a clear conscience and the Catholic faith.

Of course, our contemporary chooses disestablishment? No, not yet, but it sees no remedy. On the contrary—

But the English bishops, those who have been bullied, hectored, rated, sneered at, and concussed into the adoption of Dr. Tait's policy, are really responsible for the alarming advance of disestablishment principles amongst Churchmen. In the last twelve months greater strides have been taken than during the previous twelve years. This is most sad and sorrowful: but still it is a fact.

The Reformed Church in France seems to be in trouble. It has been in trouble for years, and always with regard to the same matter—difference of theological opinion. One section is Evangelical, the other is Unitarian, and the two constitute one Church, governed by the same laws and supported equally out of the same national funds. The result is constant disagreement, constant jealousy, and an anxious desire, on one side at least, for separation. It happens, however, that the Reformed Church has accepted legislation from the State, and is held together by State laws—as it should be when it accepts State pay. Two years since, by the authority of M. Thiers, a Synod was held in Paris for the purpose of seeing whether some agreement could not be brought about. The end, of course, was a wider division. The majority of the Synod, however, was Evangelical. It proceeded to the framing of dogmas in that direction, and disfranchised all those who did not accept such reformation. The Council of State approved of its action ; and on the part of the section styling themselves "Liberals" nothing has since been heard but a cry for "liberty of conscience." We meet here, however, with an unexpected element. Both parties are equally anxious for the separation of Church and State and the adoption amongst themselves of the voluntary principle. The controversy between the two is exciting great attention in France, but there is no indication that the Government will withdraw its hand and set the two parties free to constitute separate Churches. Perhaps it would rather witness a prolonged struggle between Protestants and Protestants?

They settle all such matters not so well in France as they do in America. In the Episcopalian Church there Ritualism has been taken in hand and decisively throttled. In the convention recently held a canon upon Ritual was passed, of which the following are principal portions :—

If any bishop have reason to believe, or if complaint be made to him in writing by two or more of his presbyters, that ceremonies or practices during the celebration of the holy communion, not ordained or authorised in the Book of Common Prayer, and setting forth or symbolising erroneous or doubtful doctrines, have been introduced into a parish within his jurisdiction ; and as examples, the following are declared to be considered as such :—

(*a.*) The use of incense.

(*b.*) The placing, or carrying, or retaining a crucifix in any part of the place of public worship.

(*c.*) The elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which adoration is to be made.

(*d.*) Any act of adoration of, or towards the, elements in the Holy Communions, such as bowings, prostrations, genuflexions, and all such like acts not authorised or allowed by the rubrics of the Book of Common Prayer.

Disobedience to this is to be followed, first, by admonition, and secondly by formal trial. No difficulty was experienced in passing this canon. No discussions in Parliament were necessary, no bills had to be introduced, no Ministers had to be consulted. The thing had to be done, and it was done.

THE DISESTABLISHMENT MOVEMENT.

The District Conferences.—In consequence of local difficulties it has been found necessary to postpone the Liberation Society's conference, which was to have been held at Plymouth next week. The arrangements for that at Bristol are now complete. The area of the conference is Somersetshire, Gloucestershire, and Wilts. It is to be held next Wednesday, at the Colston Hall, at half-past two in the afternoon, and in the evening there will be a public meeting in the same place. The executive committee will be represented by Mr. Carvell Williams, Mr. J. A. Picton, M.A., Mr. George Potter, Mr. Henry S. Leonard, and the Rev. H. W. Crosskey, of Birmingham. The committee at Newcastle-on-Tyne are actively engaged in preparing for the conference there on Tuesday, the 8th of December.

London Agencies.—It will be seen from an advertisement elsewhere that the society wishes to appoint two additional London agents.

Carlisle.—The local committee of the society's friends at Carlisle have forwarded to Mr. Gordon, by Mr. Hudson Scott, their chairman, a cordial vote of thanks for the able manner in which he advocated the cause of religious equality in his discussion with Dr. Parker, on Tuesday and Friday evenings, the 29th and 30th of October, and "for the calmness and dignity which he maintained against much insulting language and provocation."

Sutton-in-Ashfield, Notts.—Mr. Gordon lectured to a crowded audience in the British School here, on November 2nd, the Rev. Mr. Jackson presiding.

Kirkley, near Sutton.—On November 3rd Mr. Gordon addressed a crowded and enthusiastic audience in the Baptist Chapel here on "Church Property so-called," Mr. Adkin, of Sutton, presiding.

Mansfield.—Mr. Gordon lectured in the Town Hall he.e on November 6th, but that being the day of the local statnte fair, the audience was not very large. Mr. Gordon was, however, most attentively heard on the "Aims of the Liberation Society," and heartily thanked at the close of his address.

Nottingham.—Mr. Gordon lectured in the Mechanic's Institute here on November 5th on the "Separation of Church and State essentially a Working Man's Question," Mr. E. Gripper presiding. There was a very large attendance, and great enthusiasm prevailed.

The Rev. T. Brooks, of Wallingford, the newly-appointed agent for Berkshire, Oxfordshire, and Buckinghamshire, and who has long been known in that district as an able and earnest advocate of the society's principles, has made a spirited beginning with his new work. On October 30 he lectured in the Baptist Chapel, Cholsey, Berks, on "Lessons from the Gunpowder Plot," Mr. Bunting in the chair. The chapel was well filled, and the audience was deeply interested. Cordial thanks were given to Mr. Brooks, and a wish expressed for another lecture in the course of the winter. On November 2 Mr. Brooks lectured in the British Schoolroom, Benson, Oxfordshire, on the Pilgrim Fathers. Mr. John Powell presided, and, after singing and prayer, opened the meeting with a brief but earnest and effective speech. A local paper characterises the lecture as "able, interesting, and practical," and says "there was a vein of quiet humour running through it, with several strokes of keen sarcasm, and at the same time an earnestness and a manliness of tone which elicited frequent applause." Mr. W. Littleboy, Mr. Oldham, and the Rev. G. T. Carr, also took part in the proceedings. On Nov. 6 Mr. Brooks repeated his lecture on the Gunpowder Plot, in the Primitive Methodist Chapel, Dorchester, Oxford, Mr. Gardner in the chair.

Frome.—A large and successful public meeting was held in connexion with the society, at the Mechanics' Hall, on Wednesday evening last ; Mr. T. H. Holroyd presided. The Rev. J. Milnes, M.A., proposed, and Mr. J. Carvell Williams, secretary of the Liberation Society, seconded, the following resolution :—"That this meeting is of opinion that the disestablishment and disendowment of the Churches of England and Scotland is required alike in the interests of justice and religion, and that instead of injuring it would greatly benefit the churches now established by law." The motion was unanimously adopted. Votes of thanks were accorded Mr. Williams and the chairman. Messrs. Flatman and S. T. Rawlings, and the Rev. T. G. Rooke, took part in the proceedings.

Manchester.—Last week Mr. Gordon lectured before four of the Liberal Clubs in this city. With one exception, there was a good attendance in all cases. At three of the meetings there was considerable discussion, and in some another meeting was asked for. The movement is regarded as excellently following up the recent demonstration in Manchester.

The Rev. J. Moden, of Birmingham, has lectured at Hednesford, Staffordshire, and Chealyn Bay. The colliers mustered strongly. Mr. Hastings also took part in the proceedings.

MR. GLADSTONE AND THE VATICAN DECREES.

Archbishop Manning has written another letter respecting Mr. Gladstone's pamphlet. In this he maintains, on the following grounds, that the Vatican decrees have not changed by a jot or a tittle the obligations or conditions of the civil obedience of Catholics towards the civil Powers :—

1. That the infallibility of the Pope was a doctrine of Divine faith before the Vatican Council was held. In the second and third parts of a book called "Petri Privilegium" (Longmans, 1871), I have given more than sufficient evidence of this assertion.

2. That the Vatican Council simply declared an old truth, and made no new dogma.

3. That the position of Catholics, therefore, in respect to civil allegiance, since the Vatican Council, is precisely what it was before it.

4. That the civil Powers of the Christian world have hitherto stood in peaceful relations with an Infallible Church, and that relation has been often recognised and declared by the Church in its Councils. The Vatican Council had, therefore, no new matter to treat in this point.

5. That the Vatican Council has made no decree whatever on the subject of the civil Powers ; nor on civil allegiance. The subject was not so much as proposed.

The civil obedience of Catholics rests upon the natural law, and the revealed law of God.

In conclusion, Dr. Manning laments this act of imprudence on Mr. Gladstone's part as "out of all harmony and proportion to a great statesman's life, and as the first event that has overcast a friendship of forty-five years. His whole public life has hitherto consolidated the Christian and civil peace of these kingdoms. This act, unless the good providence of God and the good sense of Englishmen avert it, may wreck more than the work of Mr. Gladstone's public career, and at the end of a long life may tarnish a great name."

In the *Weekly Register* Monsignor Capel answers Mr. Gladstone, whose pamphlet he designates as warlike. He does not think any Ritualists are "intentionally moving towards the See of Rome, but unintentionally they are actually disseminating the several doctrines of the Roman Church."

Our books of piety are in their hands ; with our devotions and practices they are becoming familiarised ; our doctrines of the Incarnation, the Real Presence, of the need of absolution, of our reverence for the saints, are, at present, to them household thoughts. In towns the most populous, and hamlets the most secluded, are to be found those who hold the several truths of the Roman Church and imagine they daily follow her practices. We may even add that, insensibly, the principle of sacerdotal authority is being gradually spread. Any one brought in contact with the Ritualistic movement is familiar with the fact, that while the leaders exercise to the utmost their own private judgment, they insist on their followers accepting unchallenged their word, and exact an obedience the like of which is unknown in the Catholic Church.

Yet in all this it would be a grave error to imagine that, because many of them do hold our doctrines, they are therefore one with us. A deep abyss separates us The object of their belief is oftentimes the same as ours, but the motive of that belief is fundamentally different. We believe on the Divine authority of the living Church of God ; their belief rests on private judgment ; thus remaining as truly Protestant as the lowest Churchman. Their work, however, is a real and substantial one. They rightly administer the sacrament of Baptism, and, therefore, add to the numbers of the true Church. They impress their followers with the need of a life of piety, and so prepare souls for the reception of grace. They teach men more accurately the doctrines of the Incarnation, of Justification, and of the Eucharistic Sacrifice, and consequently lead men to the portal of God's Church. The intellect is thus familiarised with the truths of Revelation, and so prepared to examine the evidences on which these rest. The inherent power of these truths cannot do otherwise than produce fruit ; and our experience bears witness to the fact that a steady current, ever increasing, has set in from the Ritualistic party to the Catholic Church. It appears to us, as outsiders, that the Legislature may take what precautions it may, the present movement in the Establishment towards Catholic truth cannot be stayed.

In speaking of the progress of his own Church in England, Mgr. Capel says that forty of the Roman Catholic clergy in London formerly belonged to the English Church, while the heads of Stonyhurst, Oscott, St. Edmund's, Edgbaston, St. Charles's, Bayswater, and the Catholic Public School, Kensington, are all converts ; as are also the editors of the *Dublin Review*, the *Month*, the *Tablet*, the *Illustrated Catholic Magazine*, and *Catholic Opinion*. The letter, after a lengthened defence of the infallibility of the Pope, and a long treatise on Catholic allegiance, concludes by assuring Mr. Gladstone, and through him the public, that if Her Most Gracious Majesty is at any time in danger from any enemies abroad or at home, amongst none of her subjects will she find any more willing to shed their blood in defence of the Throne and Constitution than among those Catholics who most steadfastly hold the doctrines of the Syllabus.

Sir G. Bowyer joins in the fray and says :—There never was a time when the whole current of public opinion and thought and feeling and literature set more sharply in opposition to spiritual or sacerdotal domination. The only difference is that the rule of faith with Protestants is private judgment, and that of the Roman Catholics is the infallible voice of spiritual authority.

On the other hand Lord Camoys, a Roman Catholic nobleman, expresses concurrence in Mr. Gladstone's views, save in describing the reign of Queen Mary as "bloody." He refers to the language held by the Roman Catholic clergy and laity previous to Emancipation, when the distinction between the civil and spiritual duties of Catholics was clearly defined and Infallibility emphatically denied. "Had any Catholic of importance then said 'I am a Catholic first and an Englishman after,' and that without the slightest reservation, and had that expression been defended by a Catholic archbishop of that day as it has been defended by the Archbishop of Westminister, I very much doubt if Catholic emancipation would have been granted." He considers that the position of Roman Catholics is different and embarrassing in consequence of the compulsory infallibility edict. "To be compelled to believe under severe penalties now what we were at liberty to disbelieve then with impunity is surely a new obligation. As an independent English Roman Catholic, I consider it my duty to make this response to your appeal. Much may be said of the

serious difficulties that many members of the Roman Catholic Church throughout the world will be placed in by being compelled to believe in the Vatican degrees. For myself, I will say that history, common sense, and my early instruction forbid me to accept the astounding and novel (novel, at least, in their present promulgation) doctrine of the personal infallibility of the Pope, though limited, at asserted, to the large domain of faith and morals."

More letters appeared in yesterday's *Times*. Mr. Henry Petrie affirms "that among the Old Catholics of England, however loath they may be to appear in open opposition to the authority of their Church, there are many who watch with anxiety, not unmingled with regret, the reckless and irrational proceedings of the Ultramontane Party." He denounces the attempt to impose upon the world "the astounding claims now issuing from the Vatican—claims and pretensions long supposed to be extinct, which now in their resuscitation are tending to open hostility with modern progress, and to collision with every civil authority in Europe." Having been himself educated among the Jesuits, he supports Lord Camoys' statement that the dogmas recently proclaimed impose upon him practically a novel obligation; and in the event, which, he says, we may "easily contemplate," of the power of the Church clashing with the civil authority, he declares that, as a loyal subject, his response to Mr. Gladstone's appeal must be that he is "an Englishman first, a Catholic after." On the other hand, Lord Herries and Mr. Langdale proclaim their complete acquiescence in the Vatican decrees, expressing at the same time their sincere conviction that their loyalty is thus in no degree impaired. Canon Oakley also, in a letter to Mr. Gladstone, observes that Roman Catholics do not object to pensions for members of the royal family or to grants for the maintenance of the regal dignity; that Her Majesty's health is always drunk with enthusiasm in public assemblies, and that Irishmen made good soldiers. He deplores the unrestricted liberty of the Press; though he "is thankful to avail himself of liberty of conscience," he is none the less concerned at its opposition to the Catholic theory; and though he recognises our marriage laws, the case would be very different if the decrees of the Council of Trent had been promulgated in England.

Mr. Newdegate spoke on Thursday at an anti-Ritualist meeting held in Nuneaton, under the auspices of the Church Association. He referred gratefully to the success of his recent visit to Scotland, and charged the Ritualists with endeavouring to teach by symbols and vestments what their predecessors at Oxford had been forbidden to teach in the "Tracts for the Times." In a second speech he expressed his joy that Mr. Gladstone had at last discovered the Popish religion to be slavery, but he did not think that Mr. Gladstone had yet come nearer Protestantism than the standpoint of the Old Catholics.

Mr. Gladstone spent two days last week with Lord Acton at his seat, Aldenham Hall, near Bridgnorth, and has since published a letter in the papers, requesting the very numerous correspondents who have addressed him respecting the Vatican decrees, to accept this general acknowledgment, as it is beyond his power to reply to them individually. It is also denied, on authority, that Dr. Dollinger, of Munich, had any share or complicity whatever in either Mr. Gladstone's recent article on Ritualism or his pamphlet on the Vatican decrees. He was not aware of Mr. Gladstone's intention to publish either the one or the other, and had no communication with Mr. Gladstone on either subject. This is in reply to the *Dublin Evening Post*, which asserts that Dr. Dollinger, Mr. Gladstone, and Lord Acton had acted in concert in the assault on Catholicity.

The Catholic Union of Ireland has adopted a resolution repudiating his charge of defective allegiance, speaks of the Vatican Council as "that infallible Council," but maintains that its decrees do not affect civil duties.

The well-known Dominican preacher, Father Burke, has predicted that Mr. Gladstone's career will close with the pamphlet, as that of Earl Russell did with the Durham Letter—as to which the *Daily News* remarks, that Earl Russell's career did not close with the Durham Letter, but that he held several high offices, including that of Prime Minister, since he penned it.

Monsignor Capel has written a letter in Monday's *Times* criticising the recent letters of Lord Acton and Lord Camoys on Mr. Gladstone's pamphlet. He asserts that neither Lord Acton nor Lord Camoys can be taken as a representative of Catholic thought or of the Catholic laity. With regard to Lord Acton, Monsignor Capel says that he has made "atrocious charges" against the Holy See, and he is bound to give equal publicity to his authorities for such charges. With regard to the assertion of the learned Catholic professor, that "before the Vatican Decree all Catholics were bound to hold that the gift of infallibility belonged to the Church, and was exercised by the teaching body of the Church united to the Pope . . . over the whole field of faith and morals," the *Echo* says, "We stand bewildered remembering the 'Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland' in 1826, which Mr. Gladstone has opportunely resuscitated, and wherein (Article XI.) the whole hierarchy of Ireland 'declare on oath their belief that it is not an article of the Catholic faith, neither are they thereby required to believe that the Pope is infallible.' This declaration was made fifty years ago expressly as the authors state to 'remove false imputations,' and they express their wonder how they 'can be charged with divided allegiance,' considering that such are their opinions. To the mere Protestant mind it would appear that in this matter Monsignor Capel and the Irish hierarchy actually and verbally contradict one anther."

The *Liberté* of Paris informs its readers that "Lord" Gladstone, combining and confederating with Lord Acton and other Englishmen, has endeavoured to found in England an antiquated Catholic Church, but that the movement has miserably failed, notwithstanding the support of the *Times*.

The *Post* correspondent at Rome says:—"The *mot d'ordre* at the Vatican represents Mr. Gladstone's pamphlet as tending to counteract Romish conversions in England. His Holiness, in denouncing Mr. Gladstone, spoke in this sense, but the Catholic journals make no allusion to the Pope's speech." The *Daily News* Roman correspondent says:—"The clerical journals publish violent articles against Mr. Gladstone's pamphlet. The *Unita Cattolica* says it is not Catholic Rome which alarms Mr. Gladstone, but Anglican London, which is about to return to the bosom of the Holy Father, which it has abandoned for three centuries. The pamphlet is a solemn confirmation of the Catholic movement manifesting itself in England. The Sacré Cœur at Turin has commenced a *novena* for the conversion of the English nation." A bishop of Liberal views is said to have given it as his opinion that Mr. Gladstone's work contains many hard things, but that his statements are not untrue in the main.

We learn from Berlin that the pamphlet has been received with all the more satisfaction in Germany because it was thought that the author was animated by a spirit of sentimental concession to Ultramontanism. Long accounts of the work have been given in the Berlin papers. The semi-official *Post* closes its notice of Mr. Gladstone's last pamphlet with the remark that "It is impossible to say how far the tardily acquired convictions of the author would shape his policy should he return to office, but a gratifying proof of the strength of the prevailing current in England lies before us in the fact that the very man who of all Englishmen has done most to encourage an Ultramontane tendency should at last be awakened to its dangers."

PORTSEA ISLAND NONCONFORMIST ASSOCIATION.

On Tuesday evening, last week, the above association was inaugurated by a *soirée* held in the Beneficial Society's Hall, Portsea, which was attended by a large number of Nonconformist ministers and other friends in response to an invitation from the chairman of the association, Mr. James Griffin. Later in the evening a public meeting was held in the same place, which was largely and influentially attended. Mr. James Griffin (president of the association), occupied the chair, and was supported by the Rev. J. G. Rogers, Chairman of the Congregational Union, the Revs. R. F. Jeffrey, S. W. Medhurst, W. Page, B.A., S. Spurgeon (of Havant), R. Y. Roberts, D. Thomas, W. Grigg, W. H. Jellie, H. Barron, H. E. Askell, J. S. Earnes, J. Llewelyan (Havant), W. Barnes (Fareham), Florence (Bristol), F. Williams, J. Billington, J. Eyres, by the Vice-Chairman and Committee, Mr. H. J. Allen (Treasurer), and the Hon. Sec. the Rev. H. Kitching, and Mr. H. Barling, Alderman Ridoutt, &c., &c. After the dedicatory prayer had been offered by the Rev. R. Y. Roberts,

The Chairman delivered an address. After expressing the great pleasure he felt at seeing such a large assemblage, he regretted very much the absence of the Rev. Charles Stovel on account of illness, read a letter from the Rev. W. Morley Punshon, who was unable to be present, but wished them success and a blessing. The chairman then stated the aim and objects of the association, which are—

1. To spread a knowledge of the principles of civil and religious liberty as held by Nonconformists. 2. To afford to Nonconformists opportunities for the discussion of subjects of common interest. 3. To ensure that in public matters the interests of Nonconformists shall be generally represented by members of Nonconformist congregations. 4. To afford facilities for bringing the opinions and influence of Nonconformists to bear on the settlement of important questions of the day. And 5. To improve the higher education of the youth of Nonconformist congregations, by giving scholarships and exhibitions in aid of their training.

The chairman then said that the Nonconformists had an history in that borough of which they might well be proud. They had many honoured names on their roll, but they must not be content to live on their reputation. They had in that town a united band of ministers for which they could not be but thankful, and the presence of such a large number of them on the platform was an earnest of the interest they took in the cause. He wished the association every success. It had begun well, and he hoped it would continue well. (Cheers.)

The Rev. J. G. Rogers, B.A., who received a most enthusiastic reception, then addressed the meeting. He said there were some places which seemed rather unfriendly to the growth of Nonconformity. He did not think it flourished very well under the shadow of a cathedral; he was inclined to think it did not grow particularly well in villages dominated over by a single squire—(Hear, hear)—and he was afraid it did not find the most genial and favourable soil in a garrison town. (Hear, hear.) That being the case, there was the greater need that where the work was more difficult, the power brought to bear for its advancement should if possible be the more concentrated and the more energetic. There, in that island of Portsea, it was eminently desirable they should do something if possible to bring out the power that was in their churches, and show the world what Nonconformity was. Some were Nonconformists because they preferred a certain place of worship; others for hereditary reasons; and some were what were called religious Nonconformists, as distinguished from those which were called political, but he could not allow that a man was to be regarded as more religious because he seemed to cut himself off from the domain outside his own boundary. For himself, if it were not for the religious side of Nonconformity, he should not care to be a political Nonconformist. Nonconformity, the speaker went on to say, was rather a decided, strong, and independent thing: it meant an indifference to traditions, however universal or however authoritative, a disregard to general opinion so far as giving it anything like authority, the independence of a man's thoughts, the individuality of a man's relation to his God. This was the Nonconformity he believed they intended to advance in connection with that institution, and which he came there to advocate and enforce. Nonconformity went back a long time. In the olden days there was a strong tendency to Nonconformity, as was shown in the great unwillingness to bow before the idols that Rome set up, the desire to keep English freedom intact, and the unwillingness to conform to every type which Catholic Christendom was seeking to impress upon the world. In this country during the middle ages light broke forth which showed that Englishmen would not take their religion from prelate or priest. Men like Wycliffe were reformers before the Reformation—in fact, were early English Nonconformists, though such men did not exactly hold their opinions or dogmas. Their Nonconformity was continually advancing; it did necessarily endorse the traditional creeds of centuries, for they held to the principle that each man should examine and judge for himself. After referring to the noble heroes of 1662, he said that they believed in freedom, and in the presence and teaching of that Holy Spirit in every age, under whose influence God's truth grew ever clearer and brighter to those who studied it in dependence on this promised guidance. They best showed themselves the best successors of their Puritan fathers by breathing the same spirit of liberty and progress which was so conspicuous and glorious in them. (Applause,) After referring to Mr. Disraeli's remarks at the Guildhall dinner—as illustrating the fact that they had made such progress of late that some rest was necessary, though when the present exhaustion was over, there would be new struggles to engage in and new victories to win—Mr. Rogers said they had testimony to the necessity of their Nonconformity from an opposite quarter—from him who though not now a Minister, was the greatest statesman that England had produced for generations—Mr. Gladstone. (Applause.) He had recently published a pamphlet on Ultramontanism, in which he demonstrated that a man could not conform to the decrees of the Vatican councils, and accept the infallibility of the Pope, in the sense in which it was enforced by Archbishop Manning, and still retain his allegiance and integrity to the Crown of England. It was a grand thing to see a statesman regardless of his personal interests—indifferent to the certain difficulties created by him with some accustomed to follow him, boldly lifting up his standard against the aggressions of Rome. What he would say to Mr. Gladstone in regard to that pamphlet was, There is one point required to make your argument complete; it is not simply the authority of the Church of Rome which is a peril to human freedom, it is the authority of the priest of every Church that professes to stand in the place of God and give to the world laws in the name of God. There is but one argument by which that authority can be shaken to its foundation; there is but one power by which the liberty of man can be upheld—the assertion of the right of each individual soul to search out the truth for itself, so that there shall be no Church, be it Church of England or Church of Rome; no power, be it that of the State or that of Catholic Christendom; no minister, be he Romish priest, masquerading Anglican, or Evangelical, or Nonconformist minister, who shall dare to dictate to the soul of man. If we accept the principle of human authority at all, in place of submission to God and God alone, we have conceded the great principle for which Rome has ever contended, is contending still; and she, and she alone, will reap the harvest of our fatal surrender. (Loud applause.) The speaker went on to say he was exceedingly pleased to hear the reference of the chairman to the work they proposed to do in promoting the instruction of the young people of that town, and endeavouring to secure them a good education in their grammar school. He was not afraid of education, and he believed that in the ultimate result it was better they should have education given to the people by the priests, than that they should be left without education altogether. At the same time he could not but look with anxiety at the way in which certain sacerdotal teachers in the Church of England were bringing their influence to bear upon middle-class education. They must do their best to take care that this influence should be counteracted and checked. He rejoiced that the Portsea Island Association had

resolved to educate its youth in the principles of Nonconformity, and get them into the grammar school about to be erected, for their fathers been shut out from endowed schools. Those endowments had been perverted and abused, and over every college in times gone by was written, "No Dissenter must enter here." It was only when Dissenters were to be kept out that the wishes of the pious founder were thought of. He hoped that men would go forth from their grammar-school who would be as much an honour to the town as John Griffin, Daniel Miall, and David Bogue. (Cheers.) Referring to the Public Worship Act by which they were told the Protestantism of the nation was to be saved, he remarked that not one solitary rubric had been altered, not a word in the Prayer-book which fosters the hideous delusion of priestcraft changed, not a mention of Ritualism in the Act, but there were many transgressions of the law by Evangelicals, as, for instance, in the omission to read the Athanasain Creed, which might be visited with prosecution. But the Act passed last session would not arrest for one hour the progress of Ritualism, and the bishops were now afraid of their own handiwork. There was only one thing that could be done to arrest the progress of Romanism in the Church—let the Church do her own work, cut the bond which connected her with the State, and then they would have some hope of contending against the encroachments of priestcraft. He did not say disestablishment would kill priestism, but it would deprive the priest of some of his most powerful instrumentality, of his unrighteous and adventitious prestige. (Cheers.) He did not believe in these weak and cowardly prophecies of disaster and ruin which some mistaken friends of the Establishment were uttering. He believed on the contrary, that the Church would be stronger, holier, mightier, better for the service of God, and fitter to bless the world than ever she had been in the past; and for religion's sake he desired that the alliance which ought never to have been formed should be speedily and for ever dissolved. The speaker passed on to notice how the association could bring its power to bear upon the question of the day, and help to bring about the disestablishment of the Church. Its union with the State was a hindrance to the progress of the true Church of Christ in the world, for the work of the Church would go on with much greater power when she was free, she would be better fitted to serve God then than now. He would impress upon them the distinction that the Establishment was one thing and the Church another. He would not insult the Church of Christ within the Establishment by confounding it with a miserable political institution like that which the State supported. Between the different denominations there ought to be no real difference. They were and ought to be one in Christ, for free churches were one in the grand principles of Christianity, and ought to be one in their zealous Christian efforts. They had to contend for the grand doctrines of Christianity, assailed from various quarters, and their weapon should be the free and full proclamation of the Gospel, and they should work on, never resting until called to the rest of Heaven, where they should hear it said:—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mr. Rogers resumed his seat amid much applause, and a vote of thanks to him for his address was carried by acclamation.

The usual votes of thanks and the singing of the Doxology concluded the proceedings.

CHURCH AND STATE ON THE CONTINENT.

The Prussian Government have prohibited the use in elementary schools of Bishop Martin's Roman Catholic Catechism, which makes the Pope the supreme ruler of the universe. This Catechism has for many years been the most popular in the Rhenish schools.

It is stated from Posen that Dean Tomaszewsky, of Tzermeszno, after undergoing a month's imprisonment, has now been condemned to be imprisoned for another six months for still refusing to give information with regard to the Apostolical delegate.

The Austrian Government has refused to deliver up the Archbishop of Olmütz to Prussia, he having been fined by a court in Ratibor for appointing priests in the Prussian part of his diocese. The Prussian Court has now issued a warrant against the archbishop, and confiscated the revenues of one of his estates. The Vienna correspondent of the *Times* remarks:—"The sequestration is not likely to reduce the archbishop to starvation, nor is it probable that the archbishop, eager to share in the martyrdom of his Prussian colleagues, will undertake a visitation of the Prussian portion of his diocese so as to place himself within reach of the Prussian authorities; but still the case illustrates so gloriously the existing anomaly that it may ripen the resolution which has existed for some time on both sides to put an end to it, and thus to avoid the inconveniences and possible complications which, with the best will, cannot be avoided."

The trial of the Westphalian ladies accused of an offence against the District Court by the presentation of an address to the Bishop of Munster, came before the Court of Appeal of Second Instance on Thursday. The tribunal confirmed the judgment passed by the Court of First Instance, condemning the Countess Nesselrode-Reichenstein to a fine of 200 thalers or six weeks' imprisonment, and the other thirty ladies each to a fine of 100 thalers or three weeks' imprisonment.

The French Episcopate consists of seventeen archbishoprics and seventy-one bishoprics, and out of this number the colonies possess one archbishopric and five bishoprics. The seventeen archbishoprics are those of Paris, Sens, Rouen, Rennes, Toulouse, Bordeaux, Avignon, Aix, Tours, Auch, Lyons, Bourges, Besançon, Albi, Chambéry, Cambrai, and Algiers. France is entitled to six cardinals, but at present there is one vacancy, the five cardinals being the archbishops of Paris, Rouen, Bordeaux, Besançon, and Cambrai.

THD EVANGELICAL PROTEST.—It is announced by the *Record* that the clerical address to the English bishops against legalising a distinctive eucharistic vestment and the eastward position has up to the present time received the signature of 4,100 clergymen.

THE BISHOPS AND THE RITUAL.—The *Standard* has information that the usual meeting of bishops before the opening of Parliament and Convocation will be somewhat earlier than customary next year, but there will be no consultation this month (as has been erroneously stated) for rubrical revision.

A RETROGRADE MOVEMENT.—For the first time since the incorporation of the borough, the Mayor and Corporation of Sheffield attended Divine service on Tuesday morning in the parish church. A special sermon was delivered on the occasion by the Vicar of Sheffield. Several Nonconformist members absented themselves, acting on the principle that the corporation should not show a predilection towards any particular denomination.

INCREASE OF THE EPISCOPATE.—The Government will support, in principle, we understand, the bill that will be introduced by Lord Lyttelton at the opening of the session for an increase of the Episcopate. There is a growing feeling that it will be unwise to legislate next session on doctrine.—*John Bull.* It is stated that the Bishop of Exeter has expressed his desire to see Cornwall formed into a separate see.

ARCHBISHOP MANNING.—We are in a position to to say that the Archbishop had no intention of going to Rome last June, and that his object in doing so now is to pay that visit to the Holy See which Catholic bishops are required to make at certain periods. No intimation has been received that the archbishop will shortly be raised to the dignity of cardinal.—*Daily Telegraph.* Dr. Manning left for Rome yesterday.

DOMINICALS.—The contest between the Rev. Mr. Strother and the Nonconformists of St. Mary Steps, Exeter, continues. It is understood that the opinion of Mr. Westlake, the well-known counsel, has been taken upon the subject, with a view to bring the whole question of the legality of the dominical offering before the courts. It is proposed by the opponents of dominicals in different parts of the country to revive the old anti-church rate associations to resist this tax, for which so many poor persons in Exeter are said to have had their goods seized and sold.—*Times.*

THE AMERICAN EPISCOPAL CONVENTION AND RITUALISM.—The question of Ritualism was again brought before the General Conventiou of the Protestant Episcopal Church of the United States on the 31st ult., and finally decided by the adoption of a canon which differs from that previously published in omitting to specify as objectionable the use of incense and presenting the crucifix, and in condemning "all other acts" not authorised by the Prayer-book, instead of all "such-like acts" as were specified in the canon. A vote was taken by dioceses and orders, with the following result:—Clerical vote: yeas, 38; nays, 2; divided, 1; total, 41. Lay vote: years, 28; nays, 1; divided 2; total, 31. The Bishops have concurred in the decision.

THE OLD CATHOLIC MOVEMENT IN LONDON.—The London correspondent of the *Manchester Guardian* writes:—"I referred on Friday to an impression which prevails among some of the Roman Catholics that Lord Acton was one of the prime movers in the project lately started for establishing a congregation of Old Catholics in this country, and that Mr. Gladstone would very probably join in the movement. The latter idea I have discredited, and I have now excellent authority stating that the movement has itself ended in failure because of the limited number of persons who were found willing to take part in it. The scheme was commenced by a small circle of Anglican clergymen and laymen, most of whom had been to 'Rome and back.' They expected to receive a large number of favourable replies from discontented Roman Catholics to their advertisement in the *Times*, but very few answers were received, and scarcely any of them seemed to be from Catholics." Lord Acton denies that he had aught to do with the movement.

EXTRAORDINARY SCENE IN A CHAPEL.—A very disgraceful scene was witnessed on Sunday at Zion Chapel, Nottingham. The appointment of Mr. Langford as minister is disputed by a section of the congregation, and at a meeting some days ago a scene of great disorder occurred. On Sunday morning Mr. Langford got into the pulpit in spite of a request that he would not do so, and conducted the service, but in the evening the opposing body obtained possession, Mr. Langford being stopped at the pulpit steps. He then gave out a hymn, in which part of the congregation joined, the opposition party at the same time starting another hymn, thus producing great discord. Mr. Langford began to preach, and the minister appointed by the opposition party commenced reading a psalm. Mr. Langford preached his sermon, while his opponents were singing, led by the harmonium. Some police officers were in attendance, but no violence occurred. One of the committee of management remarked that Mr. Langford was opposed under legal advice and to further the cause of Christ. The whole scene was most extraordinary and unseemly.

CHRISTIANS IN TURKEY.—The Rev. James Davis writes to the *Times* from the office of the Evangelical Alliance:—"You kindly inserted a letter of mine replying to an authoritative denial, telegraphed from Constantinople, of the allegation of a persecuting policy on the part of the Turkish Government, and to the official statement made to the British Ambassador that 'the privileges and protection accorded to all religions by the firman of 1856 will be strictly maintained.' Since then the *Times* of the 31st ult. published a telegram from Constantinople giving the following announcement:—'The Governor of Syria has issued orders for the suppression of all Protestant schools in that province.' In further illustration of the intolerance actively and persistently adopted, notwithstanding official statements to the contrary, and in open violation of treaty engagements, I ask your permission to make known the following communication recently received from Latakia:—'On the 15th of October a company of Turkish soldiers went up and surrounded Bahmra. A detachment went into the mission-yard, broke in the doors of the schoolroom, and took out Hasaad Canoan, Ibrahim Akalofie, Haliel Rahjee, three members of our church (the first two teachers), and Jusef Jaded and Saleem Khalafie, the two who escaped from Damascus in July last. The men have all been put into the army without the form of conscription. The soldiers went into their houses, broke the pottery vessels, in which the Fellaheen keep their winter stores, and carried off their wheat, oil, figs, &c. They also went into the houses of others who had children in the school, and committed similar outrages. Fredda, the wife of Salem, was beaten with the but-ends of their muskets because she wore the Christian dress.' I am informed it has been officially stated to the British Ambassador that the engagements of the Treaty of Paris respecting religious liberty have no reference to Moslems, and that the Government will not allow any of them to become Christians or to live as Christians. Lord Stratford de Redcliffe foresaw the use that might be made of the phraseology of the firman, and at the time obtained at the time obtained from the then Secretary of State an explanatory note, given with the Sultan's sanction, stating that the terms of the charter granting religious liberty 'applied to all, including Mussulmans, though not mentioned by name.' Lord Stratford adds:—

> The law of the Koran is not abolished, it is true, respecting renegades, and the Sultan's Ministers affirm that such a stretch of authority would exceed even His Majesty's legal power. But, however that may be, the practical application of it is renounced by means of a public document, and Her Majesty's Government would at any time be justified in complaining of a breach of engagement if the Porte were to authorise or permit any exception of its own official declaration.

What is really asked for is, that in a country where a large portion of the subjects profess Christianity, there the rights of Christians should be respected, and Christian efforts wisely and prudently made to diffuse the doctrines of the Gospel shall not be interfered with, nor those persons, of whatever creed, who accept the doctrines presented to them be molested on that account. This has been secured by Imperial edict and by solemn engagements entered into with Christian Powers. The violation of it is not only unworthy an enlightened nation, but an offence against civilisation and humanity, calling for strong and persevering remonstrances on the part of all who respect the rights of conscience and the claims of justice."

Religious and Denominational News.

It is announced in the daily papers that the Rev. Walter Peppercorn, of Sheffield, has by covenant enrolled in Chancery, assumed the name of the Rev. Walter Lenwood.

The Rev. Edward Goodall, of Welshpool, has accepted the cordial and unanimous invitation of the church and congregation assembling in the Independent Chapel, Howden, to become their minister, and purposes commencing his ministry on the first Lord's-day in December.

WESTON-SUPER-MARE.—The present Congregational church in the High-street of this rising watering-place being inadequate to present needs, it has been resolved to erect a new one. For this purpose a site has been purchased in Waterloo-street, at a cost of 970*l.*, and plans are being prepared for the new chapel (to accommodate 1,000 persons, with schoolroom, lecture-room, and residence for minister), at an estimated cost of about 5,000*l.* Towards this sum nearly 800*l.* has already been subscribed.

CHRISTIAN CONFERENCE.—A conference of Christian of all sects, whose object is to aid those who are seeking the fulness of Christian privilege and Christian life, as set forth in the Scriptures, was held on Monday afternoon, in the large room of Cannon-street Hotel. There was a large attendance, and addreses explanatory of the means by which a higher Christian life may be attained were delivered by the Rev. W. E. Boardman, the Rev. C. Graham,

and other gentlemen. A ladies' meeting was subsequently held, and in the evening a public assembly took place.

MARLBOROUGH.—A short time since the Rev. R. J. C. Tillotson, formerly of New College, was publicly recognised as the pastor of the Congregational Chapel, Marlborough. A preparatory devotional service was held on Monday evening, conducted by the Rev. J. A. Harrison, of Ramsbury. The services were commenced by the Rev. Charles E. B. Reed, M.A., of Warminster, and late scholar of Trinity College, Cambridge, offering prayer and reading selected passages of Scripture. This was followed by a discourse on Congregational Church principles by the Rev. A. Rowland, LL.B., of Frome; after which the minister's confession of faith was received by the Rev. J. Lambert, of Swindon. The Rev. Professor Newth, M.A., F.R.A.S., principal of New College, and member of the New Testament Revision Committee, offered prayer, and the Rev. W. H. Davison, of Chatham, delivered an eloquent charge to the minister. The service was then concluded. In the afternoon a cold collation was provided in the schoolroom, the ex-Mayor of Marlborough presiding. In the evening a special sermon to the congregation was delivered by the Rev. R. A. Redford, M.A., LL.B., of Streatham Hill, and professor of systematic theology in New College, London.

MISSIONARY COLONISATION IN EASTERN AFRICA.—The *Daily Telegraph* understands "that a project promising well for the regeneration of East Africa, and worthy of the religious bodies which have conceived it, is likely before long to be announced as decided upon. The Church of Scotland, together with the Free Church, anxious to carry on the work of Livingstone, and perceiving that no real advantage can be derived from 'telescopic evangelisation,' are arranging in unison a plan for establishing a missionary and commercial settlement at the southern end of the Lake Nyassa. At least ten thousand pounds will be needed for the proper initiation of this bold and happy scheme; but magnificent donations are already promised, and little difficulty is likely to be encountered here. The lay leader of the expedition is practically selected, although we are only now at liberty to say that he is emphatically 'the right man.' The settlement will bear the name, we believe, of the great missionary traveller, Livingstone, and, provided as it will be with boats upon the lake as well as upon the River Shire, and placed in a healthy and commanding locality, well known already, it will no doubt, with the blessing of Providence, prove a check to the slave-traffic on the Nyassa, an opening for legitimate and civilising commerce, and a centre of enlightenment, moral and material, for the tribes of the interior. Every friend of Africa will hear with rejoicing, we are sure, that there is so much as a prospect of the two Scottish Churches uniting in a work so perfectly Christian and noble."

THE LATE REV. G. W. CONDER.—The funeral of this lamented minister of Forest-hill Congregational Church took place soon after noon on Wednesday, at the cemetery, Honor Oak. The four sons of the deceased were present, and also his cousin, Mr. Chas. E. Conder, youngest son of the late Josiah Conder. There was also a large attendance of friends, including Mr. T. R. Smith, one of the deacons of Queen's-road Church, the Revs. J. C. Hine, Dr. Todd, W. Boyd, H. J. Chancellor, and J. W. Richardson, Mr. Edward Miall, who had been an attendant on Mr. Conder's ministry, representatives from other churches in the vicinity, and many ladies and young persons. The Rev. Mark Wilks, of Holloway, being unable to be present, owing to indisposition, the venerable Rev. J. C. Hine took the chief part in the funeral service, and at the grave gave a few words of exhortation. He was assisted by the Rev. Gray Maitland, who succeeded him as pastor of the Congregational Church, in the Grove, Sydenham. In the evening, the Rev. William Boyd, minister of St. John's Presbyterian Church, Forest-hill, conducted at Queen's-road a devotional service, which was numerously attended.

WOKINGHAM.—Services in recognition of the settlement of the Rev. John Matthews as pastor of the Baptist Church, Milton-road, Wokingham, Berks, were held on Monday, October 19, 1874. Preparatory sermons were preached on the preceding Sunday, by the Rev. J. Angus, D.D. On Monday afternoon an eloquent discourse was delivered by the Rev. W. Landels, D.D. The members and their friends took tea in the British School. A large and most enthusiastic meeting was held in the chapel in the evening under the presidency of the Rev. C. D. Ginsburg, LL.D., who congratulated the church upon their suitable selection of a pastor, and the pastor upon the admirable opportunities for usefulness before him as a Nonconformist minister in Wokingham. Mr. S. Sale stated that the church had now existed for a hundred years, and that it had enjoyed a settled ministry for seventy years. The present pastor was recommended to them by the president of Regent's Park College, and was elected in August, 1873. The Rev. J. Matthews then gave a statement of his views and purposes. The address to the church was delivered by the Rev. £. C. Page, of Caversham. The Revs. J. Wood, W. Anderson, G. S. Wallis, and J. W. Dawson also took part. A very cordial vote of thanks to the learned chairman brought a very interesting meeting to a close.

THE METHODISTS.—The Wesleyan Methodists' Commercial Record and Year Book, published at the Wesleyan Conference Office a few days ago, and which now appears for the first time, gives the number of Methodist members throughout the world as 3,692,768, those on trial not included, nor the large number of hearers, Sunday-scholars, and communicants who are not members. The number of ministers appears to be 23,514. The highest ecclesiastical court, as well as the only legislative body, in the Wesleyan Methodist Connexion is the annual Conference, instituted in accordance with Wesley's "Deed of Declaration," bearing date February 28, 1784, and called "the Yearly Conference of the people called Methodists." It consists of 100 ministers, all of whom must be "preachers and expounders of God's Holy Word." The second is the district meeting which was instituted at the first Conference after Wesley's death, which is in reality a committee of the Conference, and is generally held in May for the purpose of bringing under careful revision and inquiry everything connected with the work in the different circuits of the district. In September there is held a financial district meeting, which is restricted to the administration of the temporal affairs of the district. The minor district meetings (instituted in 1793), mixed district meetings, in which laymen sit, as in the financial and during part of the May meeting (instituted in 1794), and special district meetings have to do mostly with cases of discipline or emergency of any kind. The chief local or circuit court is the quarterly meeting, which was appointed by the Conference of 1749. A special circuit meeting may, however, under particular circumstances, be held. The weekly meetings of the leaders of the classes with the ministers and stewards have to do with the officers of the society or sub-division of the circuit to which it belongs. The local or lay preachers hold their meeting every quarter in each circuit. The earliest record of such a meeting is found in the Conference minutes of 1796. These, with trustees' meetings, &c., and the duties of the various officers of Methodism, form one of the most interesting parts of this work. The following table of numerical statistics will be of interest to many persons outside Methodism. It extends only to Great Britain:—351,623 full members, 25,032 on trial; 23,445 class leaders; 13,679 local preachers; 6,201 chapels, 1,382 preaching-rooms, 1,706,335 sittings; 5,797 Sunday-schools; 110,526 Sunday-school teachers, of whom 82,247 are members of the Methodist Society; 687,811 Sunday-scholars, of whom 45,752 are members; 814 day-schools, 68,248 boys, 47,845 girls, and 58,198 infants. The financial statistics are equally interesting, it being borne in mind that only those of Great Britain are given, also that the table contains only the contributions to the Connexional funds:—Kingswood School, &c., 8,280*l.*; Chapel Fund, 9,124*l.*; education, 7,158*l.*; theological institutions (not including ministers' subscriptions, 7,662*l.*; Worn Out Ministers' Fund, 13,227*l.*; home missions, 25,190*l.*; foreign missions, 106,767*l.* Under the heading of departments it is stated that the entire receipts for foreign missions were for the year 167,995*l.* In addition to the above home missions, in which only clerical missionaries are employed, there are in different towns lay mission societies, one of which employs twenty-two missionaries and deaconesses; but the income of these is not given. In connection with chapel building it is stated that within the last twenty years the moneys actually contributed towards the removal of debts and the cost of new erections reached the sum of 3,915,218*l.* The debts paid off during that period by grants, loans, and local efforts, are reported as 1,018,556*l.* In the past year sanction has been given to the erection of 129 chapels, at an estimated cost of 214,955*l.*, and of twenty-one schools at a cost of 11,599*l.* The Metropolitan Chapel Building Fund is also noticed; also such semi-connexional institutions as Wesley College (Sheffield), Wesleyan College (Taunton), Methodist College (Belfast), Wesleyan Connexional School (Dublin).

At his trade sale dinner at the Albion, on Friday, Mr. Murray disposed of upwards of 5,000 copies of "Dr. Livingstone's Last Journals"; the work is expected to be ready next month. Of Mr. Gladstone's pamphlet on the "Vatican Decrees," 16,000 copies have been printed.

The announcement made by an American firm that it was shortly about to publish a book entitled "The Paths of Life," from the pen of the Princess Alice, is quite untrue. It is stated, on authority, that her royal highness has not written, and is not engaged upon, any work of the kind.

Among the new books of the coming season are the following announced to be issued by Mr. Stock, of Paternoster-row:—A reprint in fac-simile of the first edition of the "Pilgrim's Progress"; "Practical Readings in the Book of Jonah," by the Rev. J. S. Exell; "The Spiritual Lottery," translated from Tersteegen; "The New Manual of Sunday-school Addresses"; "Perfect Love: a Manual for those seeking the higher Christian Life"; "Daily Steps in the Higher Life: a Book of Meditations for Every Day in the Year"; the annual volume of the "Hive: a Storehouse for Sunday-school Teachers"; "A Popular Biblical Dictionary for Sunday-school Teachers"; "The Promise of the Spirit," by Dr. Asa Mahan; "Dead and Gone: an Examination of Two False Doctrines," by the Rev. J. S. Pollock; "The Higher Life; or, Helps to Bible Holiness"; "Missionary Experiences," by the Rev. A. Pyne; "The Children's Hour: Addresses to the Young," by Charles Bruce; a cheaper edition of "Theodosia Ernest; or, the Heroine of Faith," and the "Sunday-school World," a weekly magazine for teachers.

Correspondence.

THE LATE REV. G. W. CONDER.

To the Editor of the Nonconformist.

SIR,—There must be many who have listened to the preaching and lecturing of the good and gifted man whose rare powers and noble nature you justly described in your leading article last week, and who feel that they owe a deep debt of gratitude to him for the influence he has exercised over their own minds, and for his earnest and powerful advocacy of causes dear to us all. Such debts can never be paid, but when an opportunity of acknowledging them occurs, it is well to seize it.

In the district where Mr. Conder's last pastorate lay, a sum is being raised, for those whom he has left behind him, as a mark of affectionate regard. Surely Nonconformists in every part of England, and especially in those northern districts where his chief work was done, will desire to testify their esteem in a similar way. This idea must have occurred to many. Has it yet assumed a practical shape? and, if so, to whom are contributions to be sent?

Yours faithfully,

WEST RIDING.

[Our correspondent, and many who we are sure share his feelings, will be glad to learn that at Leeds and at Manchester committees, including the most prominent members of the Congregational body in each place, are now in course of formation, with the object of organising an adequate recognition of Mr. Conder's great claims. The secretary of the Leeds committee is the Rev. A. H. Byles, B.A., Headingley, Leeds, who would no doubt supply further information. The London Committee have opened an account at Messrs. Smith, Payne, Smith's bank for the "Conder Memorial Fund," to which contributions can be sent. The movement well deserves, and will no doubt receive, general and liberal support.—ED. *Noncon.*]

To the Editor of the Nonconformist.

SIR,—The many eloquent and discerning tributes which have been paid to the memory of the late Mr. Conder, and notably the editorial sketch of him given in your last issue, show how just and vivid an impression he has left upon those minds that were capable of understanding him. As, however, no psychological analysis that I have yet seen of his endowments covers adequately the conception of them which has resulted in my own case from an earnest and reverend scrutiny, extending over the past two years, I shall be glad if you will grant me a short space in your columns to speak of him as, to my infinite profit and delight, I have found him. At the outset I cannot help remarking that his position as a Christian minister has been unfavourable to the just measure of him as a teacher and a man. It has produced in his admirers a natural tendency to merge the conspicuous originality of his gifts in the common-place associations which necessarily cling to a profession. All that is best and highest in the ideal of a pastor—a feeder of souls—I conceive to have been most admirably set forth in him; but, if his nature had not lifted him high above the functional properties which are commonly identified with an accredited organ of religious opinions, his loss could never have been that utterly irreparable thing I so vividly feel it to be. For me he has always been pre-eminently a seer—a man with an eye that pierced sheer down through the stratum of hearsays, conventionalisms, and artificial unrealities in which the ideas of ordinary men perpetually abide, and which masks the real facts of existence with all their pregnant teaching from our view.

It was the rare privilege of Mr. Conder to be able to transport himself at will into the "fermenting vat of nature," or to take his stand in the very midst of those subtle forces and processes out of which the life of societies and individuals is unfolded. These workings of the invisible powers stood luminously revealed to him, so to speak, in their palpable mechanical operation. He saw for himself the transformations as they were actually being wrought; and this vivid contact with wonders steeped and satuated his whole nature with awe. There were times when even the least sensitive of his hearers must have felt that, to use the unapproachable words of Mr. Carlyle, his soul had been set flaming in a light sea of celestial wonder. This priceless gift of intense sensuous vision is, if I mistake not, the keynote of his whole character and life. The rays of Divine glory which stream from the universe and from human life fell on the retina of his mind *direct*—no portion of their solemnising and regenerating force being lost for him, as it inevitably is for a lower order of mortals, in the process of reflection. I remember his once expressing to me, in conversation, his conviction that with all earnest men the intellectual and the spiritual are one. This, no doubt, was but an utterance of what he had felt for himself, that every vision which his thought revealed to him had photographed its spiritual equivalent of awe and reverence on his soul. Thus encompassed with mystery and wonder in his own experiences, he seemed specially endowed for the ministering of worshipful thoughts to his fellows. What he could achieve in this direction was, perhaps, best seen in his prayers. There he wielded the wand of a veritable magician. With a few burning, focalising words he would send flash after flash down into

the abyss which man's destiny spans, and, when he had made you thrill with reverence to the heart's core, he would lead you on into the Presence Chamber. In his less felicitous moments—which, to speak truth of him, were exceptional, and did but illuminate by contrast his normal power—you were conscious for a while that he was dealing only with words, and that his thoughts had not yet travelled beyond the symbols. It was rare, however, that he did not win his way at last into the real presence of the Invisible; and, when he had once crossed the threshold, the atmosphere of reverence which rose about him like incense was a thing which must have been felt to be understood. To those who know by experience what I am speaking of, Mr. Conder's chapel will have been holy ground in a sense, which, having regard to the ordinary limitation of human felicity, will never again be applicable to any other spot of earth.

The same central faculty of his nature readily explains Mr. Conder's attitude towards men and things, on matters secular as well as religious. Dwelling, as he did in the presence of realities, in which he read the eternal life-laws of humanity, an irrepressible disdain of usages, theories, and institutions which took no account of them was for him inevitable.

To those who did not know Mr. Conder—or who, knowing him, never came under the spell of his genius—my language in speaking of him must savour strangely of hyperbole. With the former class it will, perhaps, mitigate the suspicion of partiality and extravagance if I add that I am not a member of the denomination to which Mr. Conder belonged, in any other sense than that of having been a constant attendant at his chapel, and having entertained an almost unbounded admiration for himself. Perhaps, too, for the very reason that I have never looked on him as a theologian, controversial or otherwise, I may be better fitted to give a faithful portrait of him as a teacher or thinker than any even of those who, though knowing him far more intimately than I have done, must always to a greater or less extent have measured him by his conformity to their ideal of a Congregationalist minister. My own relation to his memory, which it is a labour of love to me to illuminate, is best summed up in the solemn words of Goethe—"Here, as ever, the wise man's disciples are left specially bereaved." J. T. P.

THE SPECIAL FUND OF THE LIBERATION SOCIETY.

To the Editor of the Nonconformist.

SIR,—In your report of the Manchester Conference, I observe noticed an offer made by a member of the conference to double the amount of the subscription he had promised at the London meeting in May. As that offer was expressly made conditionally, I ask leave through your columns to make known to the subscribers at the late Triennial Conference, generally, that if, say twenty of them, will unite in doubling the amount of their promised subscriptions, the conditions of the offer will have been fulfilled, and some appreciable help be given towards a commensurate beginning. I venture to urge the matter on several grounds. First, because it has seemed to me that the scheme of the Special Fund, though nobly begun, was brought forward too unexpectedly for justice to be done to it at the time. Many of the more cautious temperament were, I imagine, somewhat startled at its magnitude, and, with myself, gave it a somewhat doubting though loyal adhesion. Hence, probably, it was that in many cases, as in my own, the amount promised, perhaps, scarcely exceeded what was given to the 20,000*l.* fund of a few years ago. Time and deliberation will, I think, in many minds, have established confidence and induced decision.

Then, second, the plans of the executive, as now disclosed, do, I submit, afford ample scope for the employment of the utmost limit of the pecuniary resources they ask us to place in their hands. The 20,000*l.* a-year called for would be well spent in procuring the highest available talent for the proposed delivery of lectures alone; to say nothing of the cost of organising agencies, tract distribution, and so forth, with the not trifling outlay necessary in collecting facts and figures needful for the effective preparation and elaboration of the proposed scheme of Disendowment. And lastly, the thorough success of the proposed fund seems very much to depend on its being generally and vigorously supported. One of the treasurers informed the conference at Manchester that a considerable proportion of the amount already promised was conditional on the successful realisation of the project as a whole. Some of our leaders have done nobly, some of the rank and file no doubt have made personal sacrifice, but I venture to think many more are at liberty to supplement their donations if they see fit. It must not be forgotten that the payment of the sums promised is spread over a period of five years, and that the amount of one's ordinary annual subscription is to be deducted therefrom.

It is obvious that the suggestion made must come, if at all, from some unofficial, and so to speak, irresponsible quarter, and therefore, at the risk of being deemed intrusive, I ask thoughtful consideration of it. I for one, shall be glad to receive an intimation through you, or from the secretary of the Liberation Society, that I am called to find 50*l.* instead of 25*l.*, and if some of our wealthier contributors will fall in with the rest in doubling the amount of their promises, I venture to think that the first subscription list may be issued in a form that will carry conviction of success, and in a good degree commensurate with the occasion.

We all feel that we are entering upon a crisis in the ecclesiastical affairs of the country. Now, if ever, is the time to put forth real effort. In the pregnant words of Mr. Miall, "Let us not let slip the opportunity, for if we should do so there is no small probability that such another would be beyond our reach for many a long year to come."

I am, Sir, faithfully yours,
H. W. EARP.

Melbourne, Derby, Nov. 13.

To the Editor of the Nonconformist.

SIR,—May I beg permission to state the thoughts of a working-man upon the great topic of the day, namely, disestablishment and disendowment of the State-Church?

I quite agree with the remarks of Mr. Thomas in your last number as regards county organisation—in fact, if the Liberation Society want to make any progress in the agricultural districts, they must have county councils and secretaries. Why, in the Watford district, in the county of Herts, in which I live, there are hundreds of Liberationists, but there is no organisation. Only form a branch of the parent society and hold a few meetings, and you will then soon see that the disunited mass is a solid body.

Allow me a word or two as to disendowment. It seems to me that it is "much to do about nothing," for the settlement of that question lies, I think, in a nutshell. Give the money to education, which I maintain is the most just course, the one that would the soonest command the sympathy, the assistance, and the votes of the thousands who at present are either indifferent to the question or look on with suspicion. I think it would also be the most practical arrangement—for in that and that alone could no trickery be done. Look at the disestablishment of the Irish Church, for instance; who will deny that it was but taking away with one hand and giving back with the other? For this reason, I hold that the whole nation would, by the plan I suggest, participate in the benefit of disendowment, and as the Church boasts of being national, and its property undoubtedly belongs to the nation, it would be only going back to its rightful owners, instead of as at present being held by a sect. To use that property for education would undoubtedly obtain general support. Praise John Bull as you like for his love of justice and fair play, it is still an undeniable fact that there are thousands in our country who only look at all questions from a pecuniary point of view. They have no objection to education so long as it does not cost them anything. Only tell them that you want to apply the money (now held by a dominant sect) to the education of the people, which would thus save the rates, and thereby relieve their pockets, and they will vote and shout for you as the benefactors of society. You will thus also gain another large class of people—those who look on with suspicion, and think that the Nonconformists are seeking only for a division of the Church property among themselves. Only show that you are above such a mean principle, and that you propose giving to the nation its own for its use in the broadest way possible by educating the whole people, and then this most numerous class of all will come into your ranks.

Heping you will excuse the liberty I have taken,
I remain, Sir, yours respectfully,
A WORKING MAN.

THE LONDON SCHOOL BOARD AND THE MILLER'S LANE SCHOOL.

To the Editor of the Nonconformist.

SIR,—If the late Vice-President of the Council had been present at the last meeting of the London School Board, his heart would possibly have been filled with delight at the lively attitude assumed by the contending parties which compose that august assembly. If Lord Selborne were also occasionally to look in upon this debating assembly, his notions of the educated gentility of the clergy would be very rudely disturbed, Of course, every allowance ought to be made for men who have the interests of the National Society, rather than of their constituents, to subserve, but the clergy upon the board at times indulge in what is very like scurrility and abuse.

The point of the controversy has been as to the opening of a schoolroom attached to a Baptist Chapel in Miller's-lane, Vauxhall. It had been used, prior to the opening of the new board school in Vauxhall-street, as a temporary boys'-school, and here nearly 300 boys were got together under the tuition of the teachers of the board. When Vauxhall-street new school was opened, the boys' department only held, according to the scale of space, 144 children, and as the temporary school was closed, it is obvious that a large number of boys must be thrust into the street, or else find places in inefficient, or in the so-called "voluntary" schools of the neighbourhood. Under these circumstances, the School Management Committee very wisely asked the board to sanction the reopening of the Miller's-lane temporary temporary school until fitter board school accommodation should be provided. This aroused the ire of the High Church party, especially of Canon Gregory, their champion, who contends that the statistics of the locality do not warrant the opening of the school; that there is abundant accommodation in existing "voluntary" schools; and that the committee are perpetrating, or seeking to perpetrate, "a job"; while the Rev. Evan Daniel, Canon Gregory's henchman, brings down the indignation of the board by charging the Statistical Committee with "garbling" its reports, and in effect falsifying them for a purpose.

The contention upon the board side is that while there may be accommodation in the High Church schools, it is not "suitable" accommodation within the meaning of the Act; if you are to carry out the compulsory powers without artificially created and needless friction, you must give the parent a chance of sending his children to a board school. It was asserted during the debate upon the subject, and indeed was admitted by letter from the clergyman chiefly interested, that the children were marched to the Church in whose interest the opposition is raised, during school hours, "every week to the Litany," and about six times in the year besides—so says the Rev. G. W. Herbert in a letter; and "I believe on saints' days"—so says the Rev. Canon Gregory speaking in the discussion. Mr. Herbert explains that the children are only taken to church during the time appointed for imparting religious instruction, and those who object are not compelled to go. He mentions five who are thus detained in the schoolroom while their companions go through their religious motions. What these are likely to be may be gathered from the fact that some of the clergy of the church are members of "the Confraternity of the Blessed Sacrament," who are continually praying for the introduction of the Mass into the services of the Church of England. No wonder then that one of the members of the board objected to the children being shut up to the necessity of attending these schools or none, because he wants them to grow up honest as well as educated citizens.

Mr. Daniel, in the course of the debate, made merry over a statement of Mr. Scrutton, that he had seen on the blackboard of a High Church school the words "versicle" and "confession" as copies for the scholars; contending that there was no ill-meaning in either word, or any sectarian purpose. But how does Mr. Daniel know that? He and Mr. Herbert, and Canon Gregory too, belong to a party in the Church which finds a congenial organ in the *Church Times*, and on this matter of "confession," not so very long ago, that paper thus defended the practice, under circumstances most repugnant to every honest and fair-dealing mind:—

"Who is to know (says the *Church Times*) when a priest is hearing a confession, or when he is arguing in the vestry with a Congregationalist inquirer upon the Divine institution of Episcopacy."

Well might Mr. John Morley say:—"Tartuffe was a man of honour, a creature of a fine moral sense, compared with this sly priest, solacing or chastising the penitent soul, tongue in cheek." When it is possible to read in the public papers of a so-called religious party such immoral suggestions as regards the practice of confession, Mr. Scrutton may well be justified in attributing more importance to the term than Mr. Daniel appears to do. Words, terms, and phrases, become powers under certain circumstances either for good or ill.

The conflict rose to a height on Wednesday; as will be seen from the report, it began on the motion for adjournment—not that there had not been hard hitting and cross-firing in plenty before. But now began amendments, counter-amendments, and divisions, lasting the greater part of an hour. Mr. Murphy moved the adjournment of the debate till Wednesday, the 18th. This did not suit Canon Gregory, who moved the adjournment for a fortnight. This was lost. Mr. Tabrum and Mr. Lucraft, who usually vote with the board party, then moved the postponement of the debate for six months. This was carried by a narrow majority, whereupon Mr. Picton moved to substitute five months for six, amidst distracting appeals to the chair as to his right to speak upon the subject. This was lost, and the Rev. J. Rodgers moved another amendment substituting three weeks for six months; this also failed, and Mr. Murphy, when the division had been taken, moved the insertion of the word "one" for "six" in the motion. This being lost, Mr. Murphy gave notice of raising the main issue again next Wednesday, and the board then settled down to the residue of the business upon the paper.

It may be as well to note that this Miller's-lane school, and the new board school in Vauxhall-street, have been a bone of contention between the Church party and the school board almost ever since the foundation of the London School Board; the fact being that the chapel to which the schools in Miller's-lane is attached was once St. Peter's Church; and when the new Ritualistic edifice of St. Peter was erected, the old church, greatly to the indignation of the clergy, became a Baptist chapel, and notwithstanding the efforts of the "Parish Priest," as the vicar in charge delights to call himself, of his curates, assistant curates, lay brethren, lay sisters, and all the other paraphernalia of full-blown Ritualism, the Baptist cause holds on its way, has its Sunday-school, and other unpretending Christian agencies. These are certainly not carried on "without

observation," for almost everything that is done by them and all who attend their services are almost under the same *surveillance* from their Ritualistic neighbours as though they lived in a French house under the vigilant supervision of the *concierge*. Last month their kind Church neighbours put out, and publicly printed, this bait for the Nonconformist Sunday-school children in announcing the opening of a new Sunday-school—

"Prizes given for progress in religious knowledge after examination, in addition to treats for regular attendance usual at the other schools."

What this means every one who is not wilfully blinded too well knows. As Canon Gregory's parish, before his promotion, was adjacent to St. Peter's, and as he and "the faithful Parish Priest" of the latter parish were sworn brothers, your readers will see how it comes to pass that this prolonged fight has been carried on. There is now added to the comparatively private matter of St. Peter's Church *v.* St. Peter's Chapel, deadly and uncompromising antagonism to the school board and its work, and indeed, as it seems to some of us, to all educational progress, unless it be under the direct control of the dominant and State-supported Church. Thanks to Mr. Forster, it will be a long and angry fight—much longer, and far more angry than it might have been—for had the late Vice-President thought more of the nation and less of the Church in his Education Act, mutual recriminations might by this time have been almost forgotten, and the country making satisfactory progress towards a complete and equitable system of popular and national instruction. As it is, we may expect that the educational discussions of the future, as of the past, will be disfigured by many such scrimmages as that on which I have commented, and of which I was a pained spectator. But in the long run the battle of the Church against the citizens cannot be of doubtful issue.

Yours, &c.,
ONLOOKER.

IMPROVEMENT OF THE POLICE FORCE.

To the Editor of the Nonconformist.

SIR,—The recent complaints of chief constables in several counties respecting a serious increase of offences, especially drunkenness, amongst the police, and more particularly amongst those members of the force who have been in the army, constitute a reason for afresh directing public and official attention to some grave deficiencies in the present condition of that body in general. But whilst I speak of some deficiencies, I must carefully guard myself from misapprehension, for the police are in many respects well organised, and very well behaved, in spite of exceptional offenders.

Not long ago the then Home Secretary, Mr. Lowe, took an opportunity of remarking that the metropolis in particular was indebted to its police force, inasmuch as a population of four million persons is preserved in a very remarkable condition of order and security, although guarded by only ten thousand police, being in the ratio of but one policeman to every four hundred citizens. As he further observed, no continental city is maintained in better, if in equal, order, although garrisoned by large bodies of troops, if, indeed, the latter do not help to demoralise the civil population, being chiefly unmarried men. Then, again, the general patience and civility of the police are often noticed with much satisfaction, especially on the occasion of public festivals and crowded gatherings in our large cities. Their frequent kindness to little children lost or straying in the streets is also very laudable.

But admitting willingly all in the way of praise which the police and their officers may thus fairly claim, there is much room for further improvement in several respects.

Firstly, as to detection—There is a want of more intelligent acumen, as has been proved by the failure of the best detectives to bring to justice the perpetrators of a whole series of murders in the metropolis of late years. For example, the murder of Emma Jackson, in Bloomsbury; the Cannon-street murder (for which an innocent man narrowly escaped hanging); the murder of Clara Burton, in Great Coram-street (for which the detectives ran Dr. Hessell to ground, but he, too, was found to be innocent); the Blackfriars-bridge mystery, the Hoxton murder, and various others of the same class, have entirely eluded the detection of the police, in spite of the scientific, medical, and telegraphic facilities at their disposal for assistance in the discovery of the guilty. Further, robberies and burglaries innumerable have in like manner evaded detection, both in London and the provinces.

These frequent failures point to the need for the introduction of a better-paid, better-educated class of inspectors, men whose intelligence and experience have not been confined to one particular groove of training. Probably the police force itself could supply the men for this purpose if only greater pecuniary and educational advantages were held out to them as a body.

Secondly, as to the not infrequent manifestations of dissatisfaction within the force itself of late years in regard to pay, promotion, and general treatment. Some advance as to pay has been made. But it is still by no means extravagant, if, indeed, adequate in many instances.

There is one source of much discontent in the force as regards pay. A deduction is regularly made from each man's wages for a superannuation fund. But in a large proportion of cases this simply becomes a punishment and forfeiture instead of a boon; for, owing to the discouragements of the force, very many of its members quit the service before they become entitled to superannuation. Others again are dismissed, after years' service. These classes do not receive back the money deducted from their pay in previous years. A man's wages, once earned, ought to be irrevocably his own. If retained for the purpose of his future benefit, well and good; but if he does not receive that benefit, the savings accrued should be returned to him as being his own honest and well-merited earnings.

But promotion is certainly attended with difficulties. I recently received a communication from a police officer in the provinces complaining that it was of very little use for even the most faithful and longest-termed members of the force to compete with military officers in applications for the chief posts in the service, especially for the situation of head constables in large cities. In such cases military candidates are almost certain to be preferred to the police, whilst the latter are rejected. Naturally this creates intense chagrin and great discouragement. Many men have left the force lately in various districts, and only a very small number remain longer than five years. Men of any profession reasonably think that the prizes of that profession should be enjoyed by its own meritorious members. There is a similar feeling amongst many prison officers, that the military are too frequently permitted by the justices to "poach on the preserves" of those long trained in that service.

Now it must be conceded that some of the best prison governors, and also some of the best chief-constables, are military men, although some of the same class also make very inferior gaol and police officers. But be that as it may, if the police see, as at present, the prizes of their own profession carried off chiefly by members of another body, this must necessarily exercise a depressing and damping effect upon the energies and efforts of the rank-and-file of the service. But here comes the difficulty. Can the police service at present furnish a suitable class of chief officers for its own body?

The other day I asked the opinion of one of the oldest officers in the City on this subject. He replied, "It is necessary that our chief officers should be gentlemen, well educated, courteous, and intelligent, and in this way able to command influence and respect." And he implied that such men were but few amongst the police. This reply points out a main deficiency of the existing force. If its members are not sufficiently cultivated and intelligent; if they are too awkward and sectional for their own chief appointments, they ought to be trained until they become suitable for them, and that in sufficient numbers.

At some of the larger stations there are good libraries and reading-rooms for the use of the police, who have considerable time for self-improvement. But all this avails little without further stimulus in the way of educational guidance, examinations, and professional training not narrow in its nature.

The appointment of a few really able and intelligent travelling inspectors, independent of local control, who should visit the police-stations and observe and report systematically to the Home Office and the central chiefs, would be likely to result in a decided improvement in the force generally. For at present the separate police districts, in many instances, exhibit as many differences of system and as many numerous examples of unintelligent routine as the more ignorant portions of parochial vestries and beadledom.

There is certainly a field of important usefulness open, in regard to the improvement of the police force, for a willing and intelligent Home Secretary.

Respectfully yours,
WILLIAM TALLACK.

Howard Association, 5, Bishopsgate Without,
London, E.C.

Earl Russell is occupied in putting the finishing touches to his "Recollections."

The survey of Palestine has recommenced. Lieut. Conder arrived in Jerusalem on the 22nd of September, and took the field after a few days' preparation. The new camp is at Halhúl, the site of the site of the ancient town of the same name, four miles from Hebron. The party will be strengthened in a few days by the addition of Lieut H. H. Kitchener, R.E.

THE LETTER AND ITS BEARER.—There was a touching incident connected with the accident on the Midland Railway near Elstree on Saturday week. The one passenger who was killed was a fine handsome man six feet high, and upon him was found a letter addressed to a lady and signed "Walter Gill." It was assumed that the dead man was Walter Gill, and the lady to whom the letter was addressed was informed of the catastrophe. As she was about to be married to the writer of the letter, it may easily be imagined that her grief was great. She was brought to the room where the body of her supposed *fiancé* lay, and was sorely affected when she caught sight of the outlines of the corpse beneath the sheet which covered it. When the sheet was removed she found that the dead man was not her betrothed, but quite another man, who had been commissioned by Walter Gill to take a letter to his lady-love.

MR. RICHARD, M.P., AND MR. MORLEY, M.P., AT BRISTOL.

Both these gentlemen were present at the meeting of the Anchor (Liberal) Society held on Friday last in Colston Hall, one of the annual gatherings of politicians and philanthropists in honour of the memory of Edward Colston, the munificent Bristol benefactor.

One feature of the dinner, which took place in the Colston Hall, was the presence of many ladies amongst the guests. The President, Mr. Mark Whitwell, was supported by the mayor and mayoress (Mr. and Mrs. C. J. Thomas), the Earl of Ducie, Mr. K. D. Hodgson, M.P., Mr. Morley, M.P., Colonel Kingscote, M.P., Mr. Richard, M.P., &c., and about 300 sat down to dinner. The toast, "The Bishop of the Diocese and the Clergy of all Denominations," was responded to by the Revs. D. Caldicott and David Thomas—the latter of whom the chairman spoke of as *his* bishop. Mr. Thomas in the course of his speech, said:—

Generally speaking, in past times it was the Nonconformist ministers who were considered to have meddled too much in political matters, but he was not at all sure that that was the case. He was quite sure it was not the case at the last general election, for all over England their friends of the Established Church were not idle—(Hear, hear)—for during the very stormy period of the general election they did not confine themselves to strictly ecclesiastical work. (Hear, hear.) It was quite right to strive to give effect to their serious convictions, but it was right and reasonable, too, that after that they should not hear from them anything more about political Dissenters. (Cheers.) Ministers of religion were, no doubt, very difficult and troublesome persons, for they of necessity in many ways disturbed the ease and enjoyment of the community in general, and that in the present way they took zealous action in the political and ecclesiastical affairs that troubled a good deal the peace of the whole land. They had troubled members of Parliament—they gave a great deal of trouble last session to the Parliament of England, and it was supposed that they were about to give a great deal more trouble to Parliament next session. (Hear, hear.) He was sure that they all sympathised with what was said by one of their respected members, Mr. Hodgson, in one of his speeches in that city not very long since, when he deprecated in very earnest language the discussion in the House of Commons of questions of religious doctrine, and when he deplored any great pressure of that yoke, the yoke of the State, which pressed very heavily upon his church. That was what they had been deploring for some years, and they had been trying to lessen that yoke, and even to remove that yoke altogether. (Applause.) It was exceedingly difficult to see how the increased pressure of that yoke could be avoided, so long as it was circumstanced as it was—the present relation of the Church and State remained. (Applause.) Just let them suppose that the House of Commons were able—as their excellent friend Mr. Hodgson hoped they would be able—to refuse to discuss and to vote on any question affecting religious doctrine; let them suppose that the House of Commons were able to refuse to make any new law with a view to regulate or control religious doctrine; let them suppose that the House of Commons were content with securing the due enforcement of the law as it existed already, the pressure would remain—(Hear, hear)—and if there were, indeed, due enforcement of the law, the pressure would be more heavy than ever it had been before. (Hear, hear.) Perhaps the House of Commons might find out one of these days that the only way out of the difficulty was by ceasing to have anything whatever to do with the control or regulation of the religion of the people of England. (Cheers.) Parliament has no competency for determining what the people should believe, or how the people should worship. (Hear, hear.) Let Parliament mind its own business—let Parliament leave the responsibility for their religious belief, and for their religious practice, with the people themselves; and then Parliament might look forward to a time of comparative peace. (Applause.)

"The Pious Memory of Edward Colston" was duly proposed by the chairman, and subsequently the Earl of Ducie responded to the health of the Lord-Lieutenant of the county of Gloucester. Mr. J. F. Norris in a neat and cordial speech having proposed "The Houses of Parliament," and expressed his belief that the Liberal party would gather strength by being for a short time—though not forty years—out in the wilderness, coupled with the toast the names of Earl Ducie and Mr. Richard.

Mr. Henry Richard, M.P., who was received with great cheering, thanked them very cordially on behalf of the great assembly of which he formed an insignificant unit for the gracious manner in which they had accepted the toast proposed by his friend Mr. Norris. Without at all wishing to "foul his own nest" or derogate from the dignity of which he enjoyed an infinitesimal part in being a member of the House of Commons, he could not conscientiously say that he thought the House, as at present constituted, had attained the absolute ideal of perfection. Some of them—some of his honourable friends who were there—would acknowledge with him that during the last session of Parliament they had to breathe in the House an atmosphere which was by no means exhilirating or invigorating; and every now and then, to save themselves from undue depression, they had to remind themselves that there was a world of thought and feeling outside that which was comprised within the walls of St. Stephen's. (Laughter.) It was pleasant for them to come in contact with such a meeting as that, where the warm heart of Bristol Liberalism beat so truly to the good cause. (Cheers.) He supposed that was the first time that the society had met since what had been called "the Liberal discomfiture." Many attempts had been made to explain the cause of the disaster; but there did not seem to him to be a great deal of

mystery about the matter. Something must be ascribed to mere fickleness in popular opinion. There was a large body of our fellow-countrymen who had no fixed political convictions—a loose floating nebulous mass—(laughter)—drifting hither and thither according to every passing breeze of impulse of fashion or caprice—(cheers)—who longed for a change for change sake, under some vague impression that the change would redound to their advantage. But such a reaction as had occurred was inevitable in this country, when the party or Government had been in possession of power for a considerable time—especially if that Government had been a working Government endeavouring to do something substantial in the way of improvement or reform. (Hear, hear.) And the reason why a reforming Government became unpopular was not far to seek. Every reform implied the existence of some wrong or abuse, and every wrong or abuse gathered about it in this country a number of persons who were strenuously set upon upholding it, and who were correspondingly angry when they were not able to succeed, and the abuse was remedied. But it was not simply for their merits, but in part also for their faults, that the Government which they (the Liberals) honoured and supported fell into unpopularity. There were faults, one of which was this—that they adopted the fatal policy, on some occasions, of carrying through the House of Commons measures against the wishes and the protests of their friends, by the votes of their enemies—(cheers)—or what he should call going down to Egypt for help. (Applause.) They had a very striking illustration of the danger of that during the last session of Parliament. Hear.) Lord Ducie had already referred to the measure introduced by the present Government with regard to the Endowed Schools. Mr. Disraeli said he could not understand his own bill, but the Nonconformists understood it perfectly well. (Laughter and applause.) He was bound to say that his friend Mr. Forster fought that battle gallantly and well—(Hear, hear)—but he thought he must have felt, as he (the hon. speaker) felt, and all of them felt, that one great disadvantage at which they were placed arose from the concessions which Mr. Forster made in previous sessionn to his adversaries. (Cheers.) There was one argument, and only one argument, put forward with a force they knew not how to parry, and that was that the measure of the Government was only the lawful and consistent development of the principle embodied in the measures of Mr. Forster. (Hear, hear.) The Conservatives acted, in his opinion, an unfair and unjust part, for they had accepted that compromise, and lauded Mr. Forster to the sky for the concessions he had made; but when they had the chance, they planted their foot on those concessions, and sought to make use of them as a point of departure. (Cheers.) He did not share, he owned, in the feeling of despondency that came over the Liberal party in consequence of their defeat at the late election. (Cheers.) He was old enough to remember the first Reformed Parliament, which was elected in an ebullition and enthusiasm such as rarely occurred in the political history of this country. Lord Grey, Lord Brougham, and Lord John Russell were at that time regarded with a degree of trust and reverence surpassing that felt for Mr. Gladstone even in the palmiest days of his popularity; and undoubtedly that first Reformed Parliament achieved great results. It abolished West India slavery, it cleared those nests of jobbery and corruption—the old corporations of the country—and gave us a better system of municipal Government; it reformed the poor-laws, which as they then existed were eating like a canker into the prosperity and morality of this country; it took away the commercial monopoly of the East India Company, and did many other good things, and yet in two or three years they had become so unpopular that although Sir Robert Peel began his Parliament with only a following of 150, yet in the next election in 1835 the right hon. gentleman had 313 to vote with him, and although the Whig Government lingered in office for some years longer, yet at the next general election Sir Robert Peel had a majority of sixty-four behind his back, and of course their Conservative friends were then, as now, jubilant. The political millenium had set in, and it was predicted that it would last at least to all eternity—how much longer was not quite certain. (Loud laughter.) Well, the dismay of the Liberal party was just in the same proportion. He remembered the lugubrious notes which issued from the Liberal press of that day. It was thought the glory of England had set, that the destinies of the country were in a fearful plight, when the Reformed Government was turned out of office, and Sydney Smith, who, although himself a Liberal, was not insensible to the weakness of his own political friends, wrote a letter to Lady Grey. He said (he was then, at that time, living down in the country) to this effect:—"My dear Lady Grey,—We are in a state of the greatest consternation in these parts since our Whig friends were turned out of office. We have begun to seriously doubt whether or not the laws of nature will continue to operate as heretofore. For me, I was greatly distressed; but bethought me of going to my garden and sowing some mustard and cress seed. I watched the effect for a few days in breathless anxiety, but they came up pretty much as usual, and I was pacified." (Loud laughter and cheers.) Well, so he thought, notwithstanding the rampant and riotous spirits in which their Conservative friends were in the House of Commons last session in Parliament, and notwithstanding the dismay felt by some of their Liberal friends, it was found that the laws of nature were continuing to operate much as they did before. (Loud cheers.) Well, then with regard to the future. In his opinion, there was no possible leader for the Liberal party except Mr. Gladstone—loud and continued applause)—not only because of his surpassing eminence as a statesman and an orator—and in these respects no man could approach him except Mr. Bright, and he (the speaker) was afraid that on account of his health the latter gentleman was out of the running, but because, moreover, there was an instinctive feeling that Mr. Gladstone was a man to be trusted; that the religious earnestness of his nature makes it possible to believe that whatever he undertakes to do from conviction and not from policy or for the mere purposes of party trickery. (Cheers.) How indispensable Mr. Gladstone is to his party became apparent during his temporary absence from the House during the last session in Parliament. Whether he withdrew on purpose—in order to make that manifest, he (the speaker) did not know. He thought not; no ruse or stratagem of that kind seemed consistent with his loyal and earnest nature; but whether he did it for that reason or not, the effect was the same. There was perfect anarchy on the front Opposition bench, and it was ludicrous and humiliating to see the scramble for the lead amongst a number of gentlemen whom nobody was willing to follow. (Laughter, and "Hear, hear.") Now, there were some who found fault with Mr. Gladstone on account of his tendencies to High-Churchism and his love for an elaborate ceremonial in religious worship. Well, he had no fault to find with him on that ground. He preferred the more simple Nonconformist worship in which he had been brought up, but it would be preposterous for him to quarrel with Mr. Gladstone, or refuse to accept him as his political leader, because he (Mr. Gladstone) preferred a richer ritual than that which satisfied him. (Loud applause.) He thought in one respect that Mr. Gladstone was in error in that memorable article of his which appeared in the *Contemporary Review*, because he (Mr. Gladstone) did not attach sufficient importance to what appeared to him to be the very essence or core of the whole business, viz., that ritual becomes important only as it is a symbol of doctrine. He (Mr. Gladstone) pointed to that agitation which took place in this country some years ago, when the clergy took to wearing a surplice in the performance of Divine service, and, calling attention to the manner in which that agitation had subsided, referred to it as an indication of how trifling the matter was which was in dispute. With all respect to Mr. Gladstone, he would say the cases were not parallel. That agitation appeared to most of them to be only a storm in a teacup. (Laughter.) Nobody out of a very limited circle took particularly much interest in it. It was rather a matter for sport and laughter. They might remember the verses which Tom Hood wrote—

> You all have heard of the great stir
> They are making down at Exeter,
> About the surplice fashion;
> And many bitter words and rude
> Have been bestowed upon the feud,
> And much unchristian passion.
>
> For me, I neither know nor care
> Whether a man shall choose to wear
> A black dress or a white dress—
> Filled with a trouble of my own—
> A wife who preaches in her gown
> And lectures in her night-dress.

(Loud laughter and applause.) That was the spirit in which the country looked upon that controversy. But when innovations were introduced which were intended to symbolise dangerous doctrines, it was then and for that reason that the English people had taken the matter to heart. But assuredly there could be no longer any doubt in any mind that Mr. Gladstone was a sound Protestant at heart. (Applause.) The studid calumny that he was a Romanist in disguise, which did a considerable execution at the last election, and moved the minds of large numbers of old women of "both sexes"—loud laughter)—had been effectually exploded. (Hear.) But there was an attempt nevertheless to depose Mr. Gladstone from his supremacy on the part of that section of the Liberal party which was known as the Old Whigs, who, it was understood, had always reluctantly and grudgingly followed his lead from a superstition which they had that the lead of the Liberal party ought always to be in the hands of the great Whig families. The ground of their objection was not so much that he had done anything wrong, as that he had shown a great leaning in favour of radical doctrines and the Radical portion of his own party. Now they all knew, of course, that the old Whig party were the *crême de la crême* of creation—men, as the *Times* told them the other day, of whom the world was not worthy. (Laughter.) But still one might presume, "with bated breath and whispering humbleness"—(laughter)—to hint that they were fallible and mortal men; and, if one might speak and live—(renewed laughter)—he might venture to ask: What had the old Whigs done for the last thirty years of their own will and by their own initiative to advance Liberal principles, or to do credit to the Liberal cause? It appeared to him that they had become an effete party, and that they had exhausted themselves in the effort which they made to give birth to the many excellent measures passed at the time of the first reformed Parliament. Since then they had become nearly barren. For let it be remembered, that it was not they who struck the fetters off our commerce and gave us free-trade; it was not they who abolished Church-rates; it was not they who opened the universities to the nation; it was not they who gave the country Parliamentary reform and the extension of the suffrage. On the contrary, they had toyed and trifled with the latter question for twenty years, and then allowed Mr. Disraeli to come in and snatch the honour from their hands, and "dish the Whigs." (Laughter.) It was not they who gave the country extended commerce with France; it was not they who disestablished the Irish Church; it was not they who passed the Ballot Bill; on the contrary, he contended that all these measures were carried by men working outside and inside the House of Commons, some of whom they treated with distrust and jealousy, as they treated Mr. Gladstone and others, of whom like Mr. Cobden and Mr. Bright had been treated by them so long as they durst with insult and disdain. He remembered very well (and he should not easily forget it) on one occasion on going down to the House of Commons he met his honoured friend Mr. Cobden, and of all men he had ever known he thought that gentleman was the last to think of himself, of his dignity, or of his own feelings; but on that occasion his face was all aglow with indignation as he said (this was in the reign of the Whigs), "We are here like toads under a harrow. These men who are in office now, act more spitefully and saucily to us by far than they do towards the Tories. We can hardly open our mouths without being treated with insolence and contempt." He said, this Whig party was not the party who should dictate to them who should be their leader and what should be their policy. (Hear, hear.) And then they said, "Do not divide the Liberal party." He would ask, "Who wants to divide the Liberal party?" Not the advanced Liberals, not the Nonconformists. And they could answer by returning this advice to those who gave it, and say to them, "Don't divide the Liberal party." When a company of persons started together to march in a certain direction, and one portion of that company insisted upon standing still, and setting down on the Slough of Despond, whilst another portion of that company was anxious to go upwards and onwards to the Detectable Mountains—(laughter)—he asked them whether those of the company who lagged behind did not as much divide the party as those who were anxious to go forward. (Cheers.) But they also were anxious at the same time to combine all the elements of the Liberal party; but let them start fairly, and let them not be asked by those who had given them that advice, to suppress their own convictions and adopt those of others. Let them all march together. Some might be anxious to march quickly and others slowly, let them try to accommodate their paces to each other; but let them have, at the same time, upon their banner those words which always had been upon the banner of the Liberal party, and which must always be there if it is intended to be that of the real Liberal party, "Forward! Forward!" (Loud and continued applause.)

The President gave "The Health of the Members of Parliament for the City of Bristol, Messrs. Morley and Hodgson," and the toast was received with loud and prolonged cheers.

Mr. Morley, M.P., in responding, acknowledged the hearty manner in which the names of his hon. colleague and himself had been received. He said his hon. and gallant friend Colonel Kingscote had referred to the last election, and he (Mr. Morley) was sure that Mr. Hodgson and himself had more reason than many others to recollect the success of the Liberal party which then occurred in the city of Bristol. (Hear, hear.) He could specify instances in the election of 1868 that would account for the difference in the numbers polled by the Liberal candidates at one election and the other, but he could also state that the Liberal party had stood firmly together and had secured for his hon. colleague and himself the position which they had formerly held as the representatives of the city of Bristol in the House of Commons. (Cheers.) Now, he was not quite able, with the member for Merthyr, to look with indifference on the change in political parties which had occurred. He thought such a change ought not to have occurred. (Hear, hear.) And, believing that the legislation of the last five years had been beneficial, he looked with alarm at that change. He, however, believed that the only chance the Conservatives had of retaining their position was by becoming as unlike their former selves as possible. (Laughter and cheers.) Now, he had never been a slavish supporter of any party, but he had supported the Liberals because he believed in the conscientious earnestness of their great leader. He also believed with his friend Mr. Richard, that the Liberal party had no other leader. (Hear, hear.) He rejoiced at the recent utterances of Mr. Gladstone, because they tended to clear away many doubts and differences that had sprung up between him and some of his followers. (Hear, hear.) He (Mr. Morley) was therefore prepared to stand by the Liberal party as he had ever done, because he knew that by so doing he was doing the best for the political rights of the people. He believed that immense results might be looked for from the line their distinguished leader had lately taken. The question with which he had dealt had hardly yet got into the public mind, but a pamphlet issued by Mr. Gladstone showed that he had put himself right with his countrymen as to his own views on religious matters, and had put an end to the charges which had been circulated against him, greatly to his disadvantage. (Hear,

hear.) Now, he (Mr. Morley) was not going to enter into the work of the last session, except to say that Government did on this occasion attempt to reverse the policy of their predecessors. There weas the lowering of the standard of education and the endeavour to repeal the Endowed Schools Act of 1869. As to the future course of the Liberal party, he hoped and believed that compromises and reasonable concessions would be made. This was the lesson to be learnt from the last general election. (Hear, hear.) He thought the Liberal party had begun to see the reason why the last election went against them, and he hoped it would be the determination of the active and earnest men among them not to insist on carrying out what he would not call crochets, but special views, for the adoption of which the time had not yet come. If these concessions were made, he believed it would not be very long before the Liberals were again called on to carry on the government of the country. (Loud cheers.)

Mr. Kirkman Hodgson, after indulging in some lively criticisms of Mr. Disraeli's speech at the Mansion House, said it was probable the next session would be a struggle between the Old Tories and the Moderate Ministerial Conservatives, when the country would watch the solution of the problem which so much perplexed the mind of Lord Dundreary. That nobleman said he supposed a dog was stronger than his tail, because otherwise, instead of the dog wagging his tail the tail would wag the dog. The question to be settled in the next House of Commons was whether the moderate Conservative party would wag the tail, or whether the Tory tail would wag the Conservative dog. (Laughter.) His own belief was that the Tory tail would be victorious. On the Liberal side there must be mutual concession, for that was the only chance of their coming into power again.

Other toasts followed. but before the company dispersed the secretary announced that the sum collected was the largest net collection ever made by the Anchor Society.

GERMANY.

(From a Correspondent in Wurtemburg.)

The telegram which has reached us to the effect that Archbishop Manning was about to convene a Roman Catholic International Congress, in connection with the formation of an Old Catholic congregation in London, turns out to be erroneous. But little fear is, to all appearance, as yet entertained at the Vatican in connection with Old Catholicism. The position taken by the Prussian authorities in the Treves cases and similar indications that the State authorities in different lands are determined to make the Church keep its proper place, would be a most likely way of accounting for the new council if such were likely to be held. Yet the Old Catholic movement is steadily progressing. The news that Herrman Heycamp, Bishop of Deventer, is dead will be received by many with deep sorrow. He departed on Oct. 28, at six o'clock in the morning, at Rotterdam. He was born on Dec. 5, 1805, and ordained priest Jan. 18, 1829, by Van Santen, Archbishop of Utrecht, and on July 17, 1853, consecrated bishop. On the 19th of the following August he was excommunicated by the Pope. When Henry Loos, Archbishop of Utrecht, died (June 4, 1873,) he was nominated *Vicarius Capitularis* of the archbishopric. It [was he who consecrated Dr. Reinkens bishop on Aug. 11, 1873, at Rotterdam. The archbishopric of Utrecht and the bishopric of Deventer are now vacant, and the Dutch Old Catholics have now only one bishop remaining, Johann Rinkell, Bishop of Haarlem, who was consecrated to the Episcopacy at the same time with Bishop Reinkens. It is only fair, however, to add that the death of Heycamp will be an advantage to Old Catholicism, for there were two parties in the movement in Holland, who will now on his removal find it possible to unite. That the Old Catholics are making provision for the future is clear from the number of theological students which they have now at the University of Bonn. These amount to 14:—5 from Prussia, 2 from Bavaria, 5 from Switzerland, and 2 from Holland. This number may appear small, but such is not in reality the case.

The study of theology does not seem to be popular just now in any of the State Churches. In the twenty Universities of the German empire there were in the past summer 15,965 students, but of these only 629 were studying "Catholic" theology. Of these the largest number (137) was found in Würzburg, one of the three Bavarian Universities. This small number is all the more surprising as the students of the theological seminary at Treves, now closed, are mostly at Universities—Bonn, for instance—without whom the number would have been still lower. And there were only 1776 Protestant students. Indeed there is the same difficulty to be found in Germany that has at times been complained of in England, that a sufficiently large number of theological students will not be forthcoming to fill the various parishes. This would not be so much felt in England, where a network of Nonconformist churches is spread over the whole country, but the voluntary principle is but little understood here as it exists in England. And the absence in many places of the religious liberty of England acts as a hindrance to the spread of Dissenting bodies here. Yet considerable progress has already been made in that direction. There is lying before me just now a list of about forty dissenting denominations or sects in Germany, some of which are orthodox, others mystical, and others rationalistic. Among the first are the Moravians, few in number, unassuming, but very diligent, and making their influence felt. If such men as Schleiermacher and Tholuck have been converted to God through their instrumentality, it is proof enough that this ancient church is still a great power in the country. The Baptists are making considerable progress also, and exist in various denominations, one of which has in Germany and Switzerland above 15,000 adherents. Then there are the Memnonites, the Pietists, the followers of Michael Hahn, the Methodists, Lutheran and Reform Seceders, Darbyites, Irvingites (now making rapid progress) and a lot of others too numerous to be here even enumerated, but of which I hope to give you an account at another time. The civil marriage and other such laws which are likely to be extended over the whole country, are widening the breach between the Church and the non-church-going people, and I am sorry to be obliged to say that the action of the clergy is likely to make this breach still wider. Synods are being held or have been held in many parts, in which these laws have been discussed, and the question put, How must we act towards those who do not come to the church to have their marriage "*gesegnet*"—that is, blessed, or perhaps endorsed—by the Church. The general proposal is to bring all such under ecclesiastical discipline, such as depriving them of ecclesiastical suffrage, refusing to accept them as sponsors at baptism, and ultimately denying them admission to the Lord's supper.

The excitement caused by the Kullmann case is passing away. He continued in his daring and obstinate temper till even after the sentence had been passed upon him. But when led back to his cell his spirit was broken, and he spent the whole of the night in the most violent weeping. It is strange that so many erroneous notions have been entertained concerning his case, and especially that such a journal as the *Cologne Gazette* should make the statement found in a recent number. The judgment was extremely mild. In view of the obstinacy, &c., of the culprit, one would have expected that imprisonment for life would have been inflicted. Fifteen years punishment was, however, the utmost period that could in such a case be imposed. The counsel for the prosecution demanded therefore this, but the bench took a more humane view. Yet more than fifteen years' punishment could not in such a case have been given. It appears that thirty-five reporters were present and busily engaged during the trial. No doubt, however, the whole affair will soon be forgotten, as also that of Count Arnim, which is making so much stir here, in England, France, and America.

The activity of the Emperor of Germany is no doubt extraordinary, but it will surprise your readers to hear that there is a report in South America that he intends visiting Brazil this winter. Quoting from a Rio paper one of the German journals says: "We are informed on good authority that the Emperor William of Germany thinks of making a sea voyage this winter, and of taking the opportunity of visiting also the Emperor of Brazil. He would have as his residence the palace of the Baron of Nova Friburgo placed at his disposal." That the veteran emperor should be supposed likely to undertake such a voyage in his seventy-eighth year, and in winter!

It is stated that Bishop Reinkens intends visiting Stuttgart, the capital of Wurtemberg, soon, and holding there an Old Catholic meeting with Divine service and preaching. Old Catholicism has made but little progress in Wurtemberg, principally because the Catholics are not very numerous there, as in some other German lands, and the bishop and clergy can hardly be called Ultramontane. Besides, the laws which have existed in Wurtemberg regulating Church matters, and after which the Prussian Falk laws were perhaps in part modelled, are generally respected and obeyed. Still Bishop Reinkens will find followers there. The editor of the *German Mercury*, which is the organ of the Old Catholics, and published at Munich, has undertaken the duties of professor in the newly-established Old Catholic branch in the Berne University. Some discussion arose as to how the paper should be conducted when deprived of the editorial supervision of Dr. Hirschwälder. Arrangements have been made for it till the end of the year, but no decision has, it appears, been arrived at as to its course after December.

FOREIGN MISCELLANY.

M. Thiers is reported to be slightly unwell. He is at Nice.

M. Victor Hugo has decided to leave Germany, and reside permanently at Paris.

The Peruvian Senate has thrown out, without debate, a proposal to admit the re-entry of the Jesuits into Peru.

A Paris telegram mentions a report that the Spanish Consul at Bayonne will be removed from his post for displaying excessive zeal in recent inaccurate reports to his Government.

Her Majesty's ship Challenger arrived at Hong-Kong on the 16th ult., having had a very successful voyage from Australia.

M. John Lemoinne is a candidate for the *fautueil* at the French Academy, vacant by the death of Jules Janin.

A sum of 150,000 dollars (30,000*l.*) has been stolen from an express train near Toronto by five men, who gagged the officials in charge, and escaped with their booty.

Cuban advices received in New York state that the insurgents have captured and burnt the town of San Geronimo, killing the garrison of two hundred men.

A railway accident is reported from Italy. A luggage train going to Bologna ran into a passenger train which was stopped by snow. Forty persons were injured and one was killed.

The Turkish Government has approved the scheme of a railway from Kerbela to Bagdad. Kerbela is to one sect of Mohammedans what Mecca is to another.

It is telegraphed from America, that President Grant declares he has not changed his financial views, as recently stated by the *Republic* newspaper, which passes as his organ.

The results of the Italian elections show that there will have to be a second ballot in 238 constituencies, in most of which the majority of votes has been obtained by the candidates of the Right.

The arrival of a Russian expedition to observe the transit of Venus in Persia has given rise to uneasiness in that country, and the Shah is reported to express surprise and concern. The expedition consists of three officers of the Russian general staff, and but one scientific man.

NANA SAHIB.—A Cawnpore telegram says:—"The Parsee witness says the Gwalior prisoner is not the Nana. The witness knew the Nana well." If there is a trial of the prisoner, it will be a public one.

GARIBALDI'S CIRCUMSTANCES.—The provincial *deputazione* of Ancona have voted to Garibaldi an annual pension of 1000 lire, and the municipality of Valletri have also granted him 500 lire annually. It is also stated that Mr. John Anderson, of New York, has resolved to give General Garibaldi an annuity of $11,000. In a letter to Mr. Arthur Arnold the general says he is not in want.

THE POPE'S RECENT SPEECH.—The report of the speech alleged to have been delivered to a deputation of English Catholics is denied on authority. A Roman journal says that this denial was framed to save certain appearances and interests. "We can positively assert that the same text of the speech was forwarded by the English Legation to the British Government."

THE FRENCH RADICALS.—It is understood that the Radical programme for the candidates at the approaching municipal elections in Paris will be the recognition of the Republic, the abolition of the state of siege, the return of the Government of Paris, the establishment of primary instruction to be free, secular, and obligatory, and the maintenance of constant intercourse between the electors and their delegates.

A RUSSIAN CONSPIRACY.—It is stated that no fewer than 3,000 persons, many of them ladies, have been arrested on a charge of being implicated in a plot, the existence of which has recently been discovered in Russia. A commission has been appointed to investigate the conspiracy, the exact object of which is still unknown; but many of the members nominated have refused to serve, and have been reprimanded in consequence.

PRINCE KUNG, who was virtually the ruler of the Celestial Empire until the Emperor attained his majority, has been degraded to the second class of princeship, the cause being, so a Hongkong paper states, spite on the part of the Emperor. A Shanghai journal has since published a translation of a decree, which appears in the *Peking Gazette*, restoring the Prince of Kung and his son to the hereditary honours of which they were deprived only twenty-four hours previously.

KHIVA AND RUSSIA.—The Khan of Khiva has sent a letter by a deputation to Colonel Ivanoff, the commander of the Russian garrison on the right bank of the Oxus, stating that he has neither soldiers, nor arms, nor money enough to overcome his rebellious Turcoman subjects, and asking for aid against them. It is said the Colonel has written to the Turcomans, reminding them of last year's punishment, and threatening them with immediate reprisals should they continue to disobey the Khan.

THE OFFICIAL LANGUAGE OF ALSACE AND LORRAINE.—During the sitting of the German Parliament on Saturday, a debate took place on the bill legalising the order with regard to the official language of Alsace-Lorraine. A deputy from the province having moved an amendment that the prolongation of the use of French should be fixed by law, and not left to the discretion of the Imperial Chancellor, Prince Bismarck opposed it, and complained of the want of confidence shown towards him in the matter. Ultimately the amendment was rejected, and the bill was read a third time.

COUNT ARNIM was visited on Saturday by an official of the Criminal Court, and informed that his re-arrest would be withdrawn on condition that he gave a written pledge not to leave his residence until his trial. This he did, and the police left his house. It is stated that the ground of his second arrest, was the fact that he had sent some of the missing documents to the Foreign Office by his counsel, and not under seal. The advocate himself was examined on this matter, but refused to give

evidence. The trial of Count Arnim is now fixed for the 7th December, and he received the indictment on Saturday.

A NEW BRUSSELS CONFERENCE.—A telegram in the *Pall Mall Gazette* says—"The Russian Government has issued another circular note to the Powers who were represented at the Brussels Congress with regard to the subjects discussed there. In this note, which is dated the middle of October, the St. Petersburg Government requests the Powers to name severally the points in the Brussels programme which they desire to be adopted, revised, amended, or omitted. Russia has now abandoned the project of a supplementary conference at St. Petersburg, composed of the diplomatists accredited to that court, and suggests instead that the delegates who were at Brussels should reassemble in order to re-discuss the scheme. It is proposed that this second conference should meet early next year.

COMPULSORY EDUCATION IN RUSSIA.—The *Golos* states that the Minister of National Education, wishing to introduce into Russia as rapidly as possible a system of compulsory primary education, has resolved to make a first experiment in St. Petersburg, and therefore intends to proceed to the construction of a sufficient number of schools to give accommodation to all the children of both sexes from eight to twelve years of age. At present more than half the children do not attend school, and it is thought 157 more schools will have to be built. Reading, writing, the Scriptures, and the first four rules of arithmetic will alone be compulsory. The control over the parents will be managed by visitors, after the Berlin system, and parents not sending their children will be liable to small fines and imprisonment. The total cost is estimated at 350,000 roubles a year. As it is intended that the town itself should pay for it, the project will be referred to the town council.

THE AMERICAN ELECTIONS.—The New York correspondent of the *Daily News* says that the results of the elections in the United States have astonished the whole country. Even the most sanguine Democrats did not anticipate such a sweeping victory. In Massachusetts a Democratic Governor has been returned for the first time in the present generation. General Butler, although supposed all-powerful, was defeated. In the Southern States the negroes in large numbers voted with the whites for the first time since the war, and many of the more ignorant refused to vote at all. The fear of General Grant's nomination for a third term of office was mainly instrumental in bringing about the party revolution that has occurred. It is confessed now by the Republicans themselves that the President has overthrown his party. The letter he wrote in 1872, when questioned as to a second term, which a Cincinnati paper recently published, showed that he was willing to be nominated for a third term if requested, and this settled the question. His re-election is now thought impossible.

THE GERMAN PARLIAMENT.—The Berlin correspondent of the *Daily News* telegraphs that the German Government was overwhelmingly defeated on Monday on the Bank question. In the bill which was laid before the Reichstag, and supported in long speeches by Herr Delbrück and Herr Camphausen, it was provided that the issue of notes should be accorded to State and private banks, under conditions mentioned in the bill, but the Liberals moved to refer the bill to a committee, with instructions to incorporate provisions for establishing a central imperial bank. The Government rejected this amendment, and issue was joined upon it as a test case. The result was that the amendment commanded the votes of all the National Liberals, a fourth of the Conservatives and Advanced Liberals, and many of the Ultramontanes. The defeat of the Government was complete and almost humiliating. The bill will now go before a committee, and perhaps it will not reappear before the adjournment of the House. There was a profound feeling on the subject among the Liberals, and they are very well satisfied with the result. The member of the Government most affected by the vote is Herr Camphausen, the Prussian Minister of Finance, who takes the lead in financial questions in the Federal Council.

THE NEW AFRICAN EXPEDITION.—We (*Daily Telegraph*) have received communications of a most interesting nature from our commissioner, Mr. Henry M. Stanley, announcing the successful exploration of the Delta and the main channel of the River Rufiji, which flows into the sea some seventy miles to the south of Zanzibar. The letter, which is very long and copious in information, is dated from Zanzibar, the 19th of October. Leaving that island on the last day of September, in his yawl, the Wave, Mr. Stanley, accompanied by his two Englishmen, Pocock and Francis, sailed down to the Simbo-Oranga mouth in the delta, and proceeded up this into the main stream, which he stemmed to a point much higher than had previously been reached. He found two wide and navigable mouths and an upper channel which carried his boat on five feet of water quite easily up to Kisu—the point where the slave-caravans of the interior, as he found, regularly cross on their way to Dar-Salaam and the northern ports. From information acquired in many quarters he reports that canoes and light-draught launches might ascend as high as 240 miles from the coast; and his observations establish the possibility of a flourishing and prosperous trade in ivory and gum-copal, drugs and grain, with the populous tribes of the alluvial plain through which the Rufiji flows. He also points out with clear detail how the launches of Her Majesty's squadron upon this coast may, by ascending, properly equipped, to Kisu, completely stop the overland slave traffic which now crosses the stream at this point. Mr. Stanley reports most favourably upon the sailing qualities of his little vessel, the Wave, and after surveying and mapping the delta of the Rufiji and revisiting the island of Mafia in the offing, he returned, all well, to Zanzibar, and was enlisting his men for the expedition into the interior at the date of his letter, which we shall publish as soon as a duplicate of it has reached the office of the *New York Herald*.

Epitome of News.

The Queen is at present enjoying excellent health, is in good spirits, and heartily appreciates the wintry weather. She intends leaving Balmoral for the south on Friday next.

Prince Leopold, who is now pursuing his studies at Oxford, is still unable to walk, although in pretty good health. His royal highness takes carriage exercise daily.

The Prince of Wales on Saturday visited the Empress of Russia at Buckingham Palace, and afterwards returned to Sandringham.

Dr. Botkine, physician to the Empress of Russia, arrived at Buckingham Palace on Saturday evening from St. Petersburg. Her Majesty's health, which had suffered from a bronchial affection, has improved during the last day or two.

The Grand Duke Alexis has arrived at Buckingham Palace on a visit to the Duke of Edinburgh. He was met at Charing Cross station by the Duke and the Czarewitch.

There was no special demonstration at Chislehurst on Sunday, the Empress Eugénie's *fête*-day; but a few members of the Bonaparte family visited Her Majesty, and she was presented with bouquets, and received several telegrams conveying congratulations.

It is stated that the name to be given to the son of the Duke and Duchess of Edinburgh will be Albert Alexander. The young prince will thus be called after both his paternal and maternal grandfathers.

The *Times* says:—"An entirely unwarranted construction having been, in some quarters, placed on the expressions used by the Prime Minister, at Guildhall, on the subject of arbitrary arrests, we are authorised to state that, in making those observations, the case of Count Arnim was not present to his mind, for the sufficient reason that the arrest of Count Arnim was not arbitrary, but in accordance with the laws of his country."

Cabinet Councils were held on Tuesday and Thursday last week and on Monday this week, at which all the Ministers were present.

The Chancellor of the Exchequer received on Friday a deputation of representatives of the Hearts of Oak Friendly Society, who discussed some matters in the amended bill relating to such bodies which the right hon. gentleman is expected to bring before the House of Commons next session. In reply, Sir Stafford Northcote explained that his measure was intended to enable persons residing far from the offices of the societies to obtain at pro centres some information about the bodies of which they desired to be members.

Lord Derby was on Saturday elected Lord Rector of Edinburgh University with 770 votes against 583 for Dr. Lyon Playfair.

Mr. Disraeli was on Monday re-elected Lord Rector of Glasgow University, 700 voting for him, and 500 for Mr. R. W. Emerson. Mr. Forster had declined to stand.

Captain Sir John Glover has returned to England, and is in a good state of health.

On Thursday the poll took place for Wenlock, when the numbers were, Forester (C), 1,720; Lawley (R), 1,401. The new member is a son of the new Canon and Chancellor of York.

Much consternation has been caused at Southampton by a communication from the directors of the Peninsular and Oriental Company, notifying that their establishment at that port is about to be broken up. The very large staff of officials which have been employed by the company at Southampton have consequently received notice of discharge at the end of the year. The company's ships merely touch at Southampton now for mails and passengers. The company have had an establishment there for nearly forty years.

The Metropolitan Board of Works has instructed its solicitor to issue the necessary notices for promoting a bill in the next Parliament relative to the gas supply in London. The board will seek powers to provide an independent supply, and also to acquire the property of existing companies. By a large majority it has also been resolved to apply to Parliament for power to purchase all the toll bridges over the Thames, at an estimated cost of 1,100,000*l*.

The highest rate of mortality from typhoid fever at Darwen was reached last week since the commencement of the outbreak, twenty-four persons having died. Although there have been so many fatal cases, Dr. Handle, medical officer of health, states that the fever is subsiding, that the fresh cases are comparatively few, and that the old ones are being rapidly struck off the doctors' books.

At a largely attended ruridecanal meeting of the Maidenhead deanery on Thursday last the following resolution was proposed by the Rev. F. T. Wethered, vicar of Hurley, seconded by the Rev. Cunyngham Ellis, vicar of Cranborne, and carried unanimously:—"That the clergy of the rural deanery of Maidenhead, fully alive to the necessity for reform in many things connected with Christian burial, earnestly desire to discourage, so far as they can, all unnecessary expenses at funerals, such as the use of scarves and hatbands, and therefore request that none of the above-mentioned may in future be offered to themselves." The resolution will be circulated throughout the deanery.

Dr. William Sewell, Senior Fellow of Exeter College, Oxford, and one of the most distinguished members of the University, died near Manchester on Saturday, in the sixty-ninth year of his age.

The Lord Chief Justice, who was unable to attend the sittings of the Court of Queen's Bench on Saturday in consequence of indisposition, is reported to be much better, but it is considered that he should take rest for a day or two.

The guardians of the poor for the Martley Union, Worcester, have recently nominated Miss M. Lipscombe to be registrar of births and deaths for one of the sub-districts in that Union, and the appointment has been approved of by the Registrar-General. This is the first appointment of a woman as registrar.

The announcement that Dr. Kenealy has been disbarred is premature. He has been called upon to show cause, on the 26th inst., why his name should not be struck off the Gray's Inn list, and his call to the bar vacated, in consequence of his connection with the *Englishman*.

Two garotters — Henry Moulton and Joseph Cullen—were flogged in Newgate, both of them testifying, by screams and entreaties for mercy, that the lash had a wholesome terror for them. They have besides seven years' penal servitude to undergo.

Mrs. Jane Odger, a sister-in-law to Mr. George Odger, lost her life on Saturday from the upsetting of an ignited paraffin lamp.

It is proposed to construct a railway up Snowdon on the plan of the famous Rigi line. It will terminate about 900 yards from the summit.

It is stated that the wretched creature called "Lascar Sal," described in *Edwin Drood* as the female purveyor of opium, died recently of scarlet fever, in a frightful condition of neglect and destitution, in a court in Bluegate-fields, St. George's-in-the-East.

The new portion of the cemetery at Richmond, about which so much noise was made some months ago in consequence of the vicar building a wall to separate it from the Nonconformist ground, was consecrated by the Bishop of Winchester on Monday. Few persons were present.

On Monday the directors of the Bank of England raised the minimum rate of discount from 4 to 5 per cent.

A slight shock of earthquake was felt in Carnarvonshire and Anglesea on Monday morning. No damage of any serious character is reported, but the inhabitants in the district are said to have been greatly alarmed.

In consequence of the prevalence of scarlet fever in St. Pancras, and with a view of preventing the epidemic from attaining large proportions the sanitary authorities have issued a circular pointing out in what manner the visitation should be met.

Mrs. Mina Jury, one of the witnesses in the Tichborne trial, who was in custody at Macclesfield on several charges of robbery, escaped from prison on Sunday evening. When her supper was brought to her by the gaoler, Mrs. Jury locked him in her cell and managed to get away. She was, however, recaptured at Leek on Monday afternoon.

During last week upwards of 200 persons were sent to prison by the Glasgow magistrates, having failed to pay the fines imposed on them for being found drunk and incapable. Chiefly on this account the Duke-street Prison, which is provided with cell accommodation for 540, contains nearly 400 prisoners in excess of that number.

The Liberals of Exeter have subscribed about 600*l*. for a testimonal to Sir Edward Watkin, which is to be presented next month.

The *Liverpool Mercury* states that of 176 persons arrested by the Liverpool police between Saturday evening and Monday morning, 128 were drunk.

The reduction of 10 per cent. in wages at the South Wales Ironworks, which it was supposed would lead to a formidable strike, came into operation on Monday, and was quietly accepted.

A public meeting of the ratepayers of St. Pancras was held on Monday night to consider the question of adopting the Free Public Libraries Act in the parish. There was a good deal of noise and confusion during the meeting, and a division resulted in the motion in favour of the establishment of the library being negatived by 150 to 121. The chairman then, "amidst tremendous cheering," announced that the Free Public Libraries Act was not adopted for the parish of St. Pancras.

It is stated that the Admiralty have abandoned their intention of despatching the Devastation on the proposed cruise in the Atlantic, for the purpose of testing her powers during a November gale in the Bay of Biscay, and she will in a short time be sent on a cruise round the coast in the English and Irish Channels.

Thomas Smith, a private of the 20th Hussars, who recently murdered Captain Bird, an officer of the same regiment, by shooting him while at rifle practice at Aldershot, and who was condemned to death, was executed on Monday morning in Winchester Gaol. The murderer had made a confession, fully admitting his guilt, and attributing his crime to neglect of his Bible and indulgence in drink.

SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

The Executive Committee are about to appoint two AGENTS, for the following Metropolitan Boroughs:—

1. The Tower Hamlets, Hackney, and Finsbury.
2. Marylebone, Westminster, and Chelsea.

Particulars may be learned on application to Mr. GEORGE KEARLEY, at the Society's Offices.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street, London.

OVER ONE THOUSAND MINISTERS from the Midland and Northern Counties will assemble in CONFERENCE on the TEMPERANCE QUESTION at MANCHESTER on TUESDAY and WEDNESDAY, November 24th and 25th, commencing at 11 a.m, on the 24th, Prayer Meeting at 10 a.m. The following Papers will be read:—

The First Paper by the Rev. C. GARRETT, of Liverpool.
"The Influence of the Drinking Customs of Society upon the Work of the Christian Church."

The Second Paper by the Rev. G. W. MCCREE, of London.
"How best to Protect the Young, and especially our Sabbath Scholars, from the Evils of the present Drinking Habits of the People."

The Third Paper by the Rev. J. A. MACFADYEN, M.A., of Manchester.
"The Total Abstinence Expedient for Promoting Temperance."

The Fourth Paper by the Rev. R. M. GRIER, M.A., Vicar of Rugely.
"The Temptations of the Liquor Traffic, and its influence in producing Intemperance, and blocking the way in Moral, Social, and Temperance Reform, and the duty of the Christian Church in regard thereto."

The Fifth Paper by the Rev. Canon L. TOOLE, of Manchester.
"The Duty of Christian People to endeavour to Procure the Closing of all Places for the Sale of Intoxicating Liquors on Sunday."

Large PUBLIC MEETING, FREE TRADE HALL MANCHESTER, on the TUESDAY EVENING. T. B SMITHIES, Esq., in the Chair. Addresses by eminent Clergymen and Ministers.

Ministers in the Midland and Northern Counties not having received invitations or Conference Tickets, will please correspond immediately to the Secretaries of the Conference, 47, Barton Arcade, Manchester.

A MEMBER of a Congregational Church SEEKS a RE-ENGAGEMENT as useful COMPANION to a LADY, or would be willing to make herself generally useful in a family in which she would be treated as one of the same.—For full particulars, address, H. B., Post Office, Ipswich.

PARTNER.—An English Gentleman (27 years of age, and married), with a practical experience in the Colonial Trade of ten years, as Articled Clerk, Market Clerk, and Procurator's Clerk, intends to relinquish his present engagement in January and to commence business on his own account. His connections are personal and valuable, extending to all the Manufacturing Districts; but his present capital is limited, and, as his time will be fully occupied with practical matters, he is WILLING to ASSOCIATE WITH himself an intelligent and industrious GENTLEMAN who would undertake the books and all counting-house matters and add £4000 to capital. Unexceptionable references will be given and are required.—Messrs. Shepheard and Sons, 33, Finsbury Circus, London, will give personal information, or letters may be addressed to Mercator, care of that firm.

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The Nonconformist.

WEDNESDAY, NOVEMBER 18, 1874.

SUMMARY.

MR. DISRAELI'S Cabinet, which has had several meetings during the past week, is, we presume, now seriously engaged in discussing the programme of next session. Many Conservative members have lately expressed a hope that they will have a quiet time of it in Parliament next year, and we dare say that is the desire of the Prime Minister himself, and at least some of his colleagues. Ecclesiastical questions are, it seems, to be kept in the background. It is announced that the Episcopal Bench will not meet to consider such topics till the middle of January, and it is further explained that Mr. Russell Gurney's notice of motion that he will propose some legislative action upon doctrinal questions during the ensuing session, as a complement to the Public Worship Act, has been misunderstood, and that the Government will discourage any debates on such subject. It is possible, however, that Ministers may not show a like prudence upon educational questions. Last week a deputation waited upon the Home Secretary to urge that in the rural districts, boards of guardians should be vested with authority to carry out compulsion, and the *John Bull* states, with a semblance of probability, that some such measure will actually be introduced, but that it will not need the intervention of school boards. Thus the effect of a bill of this nature would be to compel the children of the poor in thousands of parishes to enter the national schools, without any option. If there were district school boards, some choice of schools might be provided. But that is not to be thought of in rural parishes. Such a bill may be passed, but not without strenuous opposition. Mr. Disraeli might well take warning from the fate of the Endowed Schools Bill of last session. He will certainly find that compulsion in country parishes without school board machinery will raise a great storm.

The Master of the Rolls has given a very important decision upholding the forestal rights of the poor against the encroachments of the great landowners in Epping Forest, where the land has been for many years enclosed without hindrance by the lords of the manor. The suit was prosecuted by the Commissioners of Sewers at the instance of the City Corporation, and Sir George Jessel has very emphatically pronounced in their favour, and promised to issue a decree on the subject, which will no doubt fix the limit, probably prior to the last twenty years, at which these encroachments are to be regarded as legal. The certain effect of his judgment is to keep Epping Forest from all future encroachments, and preserve it as a place of recreation for the inhabitants of the metropolis.

The policy of the directors of the Midland Railway in doing away with second-class carriages after this year was warmly discussed at a meeting of shareholders held at Derby yesterday, and endorsed by a large majority. An amendment to postpone the proposed alteration till the other railway companies have taken counsel on the subject received but little support. The experiment will now have a fair trial, and the figures given by Mr. Ellis, the chairman, would indicate that it is likely to prove a pecuniary success. Whether the innovation will be popular time will show. Those who object to crowding in first-class carriages will be able by an increased payment to obtain the use of a compartment by payment for four seats, and it is probable that Pullman's cars will also be more generally used on the Midland line. It is pleaded by the directors that by the change to be carried out, trains will be shorter, and the risk of collisions diminished. The other companies threaten reprisals, but it is probably only a threat. The public will not forget that the Midland first conferred the boon of a third-class carriage to every train, and that the pecular circumstances of this company quite warrant the proposed experiment. For the rest, we must wait to see how it will work in practice.

We learn from Paris that the negociations between the Right and Left Centre are still going on, but with little hope of a definite result—neither side being prepared to make substantial concessions. When the National Assembly reassembles, the Government will present a formal demand for the consideration of the constitutional bills, but the question is likely, on some pretext or other, to be postponed till after the Christmas holidays. Meanwhile the growing strength and confidence of the Bonapartists is very manifest. Without the thirty members who compose this small party, the Assembly of 750 deputies is about equally divided between the Monarchists and Republicans. In effect, therefore, M. Rouher and his adherents will hold the balance, and such consummate tacticians will make the best of their advantages.

There has been a conflict in the north of Spain, and the Carlists have sustained an important defeat. A large body of national troops despatched by sea to San Sebastian obliged Don Carlos to raise the siege of Irun, and to retreat precipitately and with considerable loss, pursued by General Loma, whose men distinguished themselves by ravaging the district through which they passed. Unquestionably the prestige of the Pretender has been damaged by this reverse, but no material advantage has accrued to his opponents. General Laserna, the Commander-in-Chief, received sudden orders to re-embark his troops and return to the line of the Ebro, to the great dissatisfaction of his army.

THE ITALIAN ELECTIONS.

IT may be fairly inferred that the political calm in the United Kingdom is unusually profound when the public affairs of Continental States take precedence in the thoughts and interests of Englishmen of those which affect, or are supposed to affect, their domestic well being. As we had occasion to remark not long since, home politics appear to have gone out of vogue, and one may read day by day the columns of the newspaper press without lighting upon, once in a month, any political topic concerning ourselves which is calculated to stir the mildest or most transient excitement. As we are human, however, nothing which is associated with the progress of humanity can be altogether foreign to us. Italy has for many years past attracted our sympathies. We watched her with the greatest anxiety from the commencement to the close of her struggle for national unity and independence. The lively interest which throughout that conflict we took in her affairs, may have become subsequently less intense in its character—partly, perhaps, because the improvements we had looked for did not show themselves as rapidly as we had anticipated, and partly, no doubt, because our own political strifes have engrossed the lion's share of our attention. A Conservative Government, acting with the assent of the majority of the constituencies, has steered the barque of the State into that spot of the waters in which there is no current one way or the other, but merely an eddy or breakwater which leaves the pilot at liberty to take in sail if he pleases. We are once more tempted to look away from ourselves and to give exercise to our thoughts in the contemplation of the progress, this way or that, which is being made by neighbouring nations. And hence, the completion of the late general election in Italy by the second ballot taken on Sunday last, naturally recalls us to a renewal of the friendly feelings which we have been wont to indulge in reference to that country.

We assume it to be correctly stated that the Minghetti Ministry has obtained from the electoral returns a decisive majority—some say of at least fifty votes—in support of its policy. We cannot profess to regret the event. The policy as stated by the Prime Minister himself to his constituents seems to be fairly adapted to the position which the Kingdom of Italy has fortunately reached, to the conditions by which she is environed, and to the most pressing wants of her somewhat motley population. Of course, the unity of the kingdom, surmounted by the Throne of Victor Emanuel, is accepted as the basis of the Constitution, nor is this tenet to any very appreciable extent disputed by the Opposition. Two practical points of immediate urgency make up the programme of the Minghetti Administration—the reduction of the finances of the kingdom to a state of order, and the extirpation of brigandage; in other words, financial solvency to the State, and perfect security of life and property against lawless adventurers, to the families and individuals of whom it is composed. These two items, inclusive of their necessary complement, the maintenance of peace, constitute the main objects at which Signor Minghetti proposes to aim, and to support which a substantial working majority has been returned by the electoral bodies. The programme, perhaps, will not strike our readers as heroic in its character, but Italy does not just now stand in need of heroic legislation. The time for that may, perchance, come hereafter, when the full force of clerical power is concentrated and directed against the doctrines embodied in modern civilisation. During the late elections the clericals, acting on the advice of the Pope, have stood aloof, and have left the contest to be fought out between the parties of the Right and the Left—between the adherents and the opponents of the existing Government. It is difficult to say what is the distinctive line of political opinion which divides the one from the other; and although it must be confessed that there remains much to be done by the Italian Parliament, it is puzzling to outsiders like ourselves to discern the question of serious magnitude to be fought over. The Ministry and the Opposition might coalesce without the compromise on either side of any commanding political principle.

The subject of finance will, no doubt, en-

gage the chief share of the attention of Parliament during the coming session. Until the revenues of the kingdom and its expenditure are fairly balanced, the position and prospects of the Peninsula can hardly be regarded as secure. Insolvent States invite internal disorder, and internal disorder frequently tempts foreign intervention. Just now Italy can look beyond her own frontier without the least apprehension. She has nothing to gain by quarrelling with her neighbours, and they can find no present advantage in meddling with her. She has leisure, therefore, to mind her own business. And she needs to do so. Unification may have proved a solid benefit to her in many more respects than we can now enumerate, but there can be no doubt that it has entailed upon her enormous costs. The number of official nests which have thereby been disturbed, of placemen that have been superseded, and of concessions to local claims that have been necessarily made, have for the time being over-weighted the Government of the kingdom, and imposed a crushing burden of taxation (unscientifically and unequally distributed, however) upon the people. Thorough retrenchment is thus prevented. Additional taxation can hardly be laid on without producing dangerous discontent. The great need of Italy at this moment is a financial genius like Mr. Gladstone, and we are afraid that Signor Minghetti is not quite up to the mark in this respect. His intentions are right, his will is inflexibly firm, but his insight into perplexing financial problems, and his recourse to meet the difficulties which will beset him, have yet to be proved. A fine opportunity is before him. Adequate Parliamentary support is guaranteed to him, and it is our hope rather than our expectation that he will triumphantly master the situation in which he finds himself.

As to brigandage, that is one of Italy's inveterate sores—a cancer which ramifies into the very penetralia of Southern society, and which requires for its effectual extirpation the coolest nerve, the fullest and most accurate information, and the most unshrinking resolution. Hitherto it has cowed all preceding Administrations into an inertness very much resembling connivance, and has levied black-mail over wide districts of the country ill able to obey its requisitions, and still less able to resist them. There are, probably, men in Parliament itself—possibly, men in authority under the Government—who know more of its trail than they would choose to tell. Signor Minghetti has intruded into the lair of the lurking monster, and has struck it more than one heavy blow. The elections of the last fortnight will, we trust, greatly strengthen his hands, and encourage him to proceed in the work which he has commenced. Such brigandage as that which has its stronghold in Sicily and in Southern Italy cannot exist without tampering and impeding, even if it does not wholly paralyse, industrial activity and commercial enterprise. It sucks the blood of the community, and, while fattening itself, it emaciates its victim. It is one of the first duties of good government to destroy this noxious evil, root and branch.

There can be little ground for fear, we believe, that the kingdom of Italy will not develope, in due course of time, into a condition of national stability, prosperity, and greatness. Italy has within her all the elements needful to conduct her to the highest summit of civilisation. Of those elements her rulers may confidently avail themselves in devising and carrying into effect a wise constructive policy. Party spirit, we hope, will not be permitted to divert their energies from this course, nor to tie their hands in their attempt to grapple with the mischievous results of long ages of divided misrule. That they have the best wishes of the English people for a successful outcome of their experiment need not be said. For the rest, their fate will be dependent upon themselves, and they will know how to shake themselves free, we anticipate, from whatever evils former generations have transmitted to them.

WORKMEN'S DWELLINGS.

THERE are many hopeful signs that the question of providing decent homes for our industrial classes in large towns has passed the debating stage and entered upon the practical. Argument and appeal are now happily almost superfluous. We all know that the poorer sections of the labouring classes in the great centres of population are housed worse than our domestic animals; that to a large extent their abodes are simply "fever nests," and that as a consequence the disease-rate is estimated to be about double the death-rate; that the urban improvements, which are being so rapidly effected in London and elsewhere, aggravate the evils of overcrowding by diminishing the supply of commodious dwellings, which is at no time equal to the demand; and that all the efforts to extend education and diminish crime are, if not neutralised, seriously impaired by the squalid life which labouring men and their families are obliged to lead. Philanthropic societies have done something to mitigate this evil by the erection of model dwelling-houses, especially in the metropolis, where nearly 30,000 persons are thus accommodated, and it is further mitigated by providing suburban cottages and workmen's trains and tramway-cars. But as Sir Sydney Waterlow says, in his valuable letter to the Home Secretary, these various efforts do not reach the real evil. "In very few cases have the building companies been able to purchase and remove houses unfit for human habitation. As a rule, there is such a variety of interests in this kind of property that it is impossible to clear any large site without compulsory powers, which ought, I think, to be exercised only by a public authority."

The great problem then is not so much to build superior dwellings for the labouring classes—to which there must necessarily be a limit—as to improve those which everywhere exist. There is reason to believe that Mr. Cross is turning his attention to the subject with a view to discover an adequate remedy. The right hon. gentleman has long taken an active interest in the subject, and is quite ready to propose such legislative measures of a practical nature as seem likely to meet the case. Himself and the Cabinet, of which he is a member, have an exceptionably favourable opportunity for initiating an urgent social reform, in the necessity of which all parties concur, and which would reflect great credit on their administration. No one can be better qualified to give sound advice in the matter than Sir Sydney Waterlow, whose suggestions, invited by the Home Secretary, were last week made public.

Sir Sydney, guided by the course followed with marked success in Edinburgh and Glasgow, proposes that in London the Metropolitan Board of Works and the City Corporation should be entrusted with adequate powers to deal with dwellings unfit for human habitation. He would impose upon them, or upon some other duly qualified public bodies, "the responsibility and the duty of submitting to Parliament, from time to time, schemes for public improvements, involving the destruction of houses unfit for occupation, and the appropriation of the sites when cleared for the reconstruction of tenement-houses suitable for the labouring population, upon plans to be approved by the local authority, in the manner provided by the Metropolitan Streets Improvement Act of 1872. Notices would be given, and the various interests in the property would, of course, be dealt with in the same way as if it were taken for a street improvement." The authority thus asked is great, but is not unprecedented. It has been used not only without abuse, but with unexpected facility and incalculable benefit, by the corporations of the Scotch cities referred to. The immensity of London make the use of such powers more complicated. It is too obvious that the vestries of the metropolis would not carry out the desired object, for it is owing to their inaction or obstruction that Mr. Torrens' excellent Act has become a dead letter. The Metropolitan Board of Works, on the other hand, is not governed by local influences, and has shown a hearty desire to co-operate in the proposed work. Such a reform could not be effected, in the first instance, without some considerable outlay, and to this point Sir Sydney Waterlow frankly addresses himself. He estimates that 2,000,000*l.* applied in the mode suggested would remove to a very large extent the houses in the metropolis at the present time unfit for human habitation. The interest on this sum would involve an additional rate on the metropolis of a penny in the pound, and he assumes that the capital might be raised by the issue of Metropolitan Consols at three and a-half per cent., and could be redeemed in forty years.

Eventually, Sir Sydney believes that the proposed outlay would be saved by the reduction of the rates. "Those who know anything of the causes of the increase of late years in the local taxation are," he says, "well aware that it arises to some extent from the constantly increasing cost of the construction and maintenance of the asylums for the care of the sick poor under the control of the Metropolitan and the Central London Sick Asylum Boards." If therefore, for every person dying there are two persons afflicted with acute disease, preventing them from following their ordinary work, owing to a great extent to their unhealthy dwellings, a considerable reduction of the disease-rate would tell greatly upon local taxation, and in the end more than recoup the penny in the pound. In fact, what was done to improve the health of London by means of the main drainage scheme, Sir Sydney now proposes should be further prosecuted by clearing away unwholesome dwellings.

The whole question is, however, now in the hands of the Government, and of a Home Secretary who will not be daunted by ordinary difficulties. We devoutly trust Mr. Cross will see his way to bring in a bill next session adapted to meet the scandal. Such a measure would encounter no factious opposition, and would give greater stability to Mr. Disraeli's Administration than any proposals to undo past legislation, or further the ends of party to the detriment of national interests.

THE SANITARY CONDITION OF OUR VILLAGES.

THE delusion once fondly entertained that country life is necessarily healthful has of late years been rudely shattered by the publication of reports and statistics relating to the death-rate and the general sanitary condition of the rural districts. As a matter of fact, it is found that many of our large towns, in which an effective system of water supply and sewerage has been carried out, are far more healthy than the surrounding villages, and the effects of recent sanitary legislation have tended to make this comparison more and more generally applicable. It is true that a great improvement in the health-conditions of many country districts at one time notoriously subject to ague and low fever, has indirectly been effected by the land drainage so extensively carried out for agricultural purposes during the last twenty years; but apart from this, whilst much has been done to improve the sanitary state of our towns and cities, very little has been done in our villages. This is not surprising, for the power of local opposition to projected improvements, based chiefly upon the inevitable expense which has been the chief obstacle in populous places, is much stronger in the rural districts. In a village the local magnate is often the veriest autocrat as far as public affairs are concerned, and it is commonly upon him and his tenants that by far the largest proportion of the expenses of any improvements would fall. If he happens to be a large mill-owner or manufacturer, he is too often the greatest delinquent with respect to offences against the sanitary laws. Nor is the state of affairs commonly any better where the body of rural ratepayers are quite independent of any overshadowing influence; for the vast majority of the farmers and village shopkeepers and tradesmen are grossly ignorant of sanitary science, and complete sceptics as to the vast importance of attention to it. Indeed, in collecting facts for the subject-matter of an interesting and instructive paper on "Our Villages: their Sanitary Reform," read the other day before the London Farmers' Club, Mr. James Howard could find no more admirable example of rural sanitary improvement than that carried out by a local autocrat, Sir Anthony Rothschild. Such beneficent autocrats are, however, unfortunately rare, and the condition of our agricultural villages generally is more like that of Wivelscombe, so graphically described by the special reporter of the *Times*, than that of Aston Clinton and the surrounding villages. We are glad to believe that there are few rural parishes so utterly abominable, from a sanitary point of view, as the Somersetshire village that has acquired such unenviable notoriety; but instances only less disreputable are unhappily so common, and were so well known to the bulk of his hearers, that Mr. Howard did not consider it necessary to cite any of them in order to prove the desirability of adopting more stringent measures of sanitary reform than have yet obtained the sanction of Parliament.

This paper of Mr. Howard's deserves to be read by others than the agricultural community, to whom it was directly addressed. At present a full report of it has appeared only in the agricultural and a few local papers, but it is to be hoped that the general public will see more of it when it appears in the form of a pamphlet, as we presume it will appear. Nevertheless, since the farmers and other readers of agricultural literature are the predominant class in the rural vestries and boards of guardians, the subject was one admirably suited for discussion by the members of a club which, to its credit, has always been in the van of agricultural process. It is an assuring fact that Mr. Howard's practical, but by no means timid propsals, were apparently generally endorsed by his hearers, and received the most cordial support from those who spoke after him. We take this as a sign that even in the rural districts, public opinion is becoming thoroughly roused as to the necessity of more effective sanitary legislation. The existing laws are inadequate even where

they are not confused and, as they are, in some respects, conflicting. As usual with the legislation of recent years, the great obstacle to effectiveness has been that terrible bugbear, the dislike of compulsion. To this Moloch of prejudice thousands of lives are annually sacrificed. The sanctity of human life has, in effect, been utterly subordinated to the sanctity of property. It is time that these relative positions should be reversed.

Probably, of all the sanitary evils to which the poor in town and country alike are subjected, that of over-crowding is the worst. If few deaths can be directly traced to its agency, there can be no doubt that its effects in undermining the constitution are prodigious. Yet there is no law to prevent overcrowding, or at least no law which does prevent it. This is undoubtedly a most difficult matter for legislative interference, and serious hardships would result from the rigid and summary execution of a law sufficiently stringent to be effectual. But the moral even more than the physical mischief done by overcrowding is so serious that nothing short of overwhelming obstacles can be allowed to hinder its prevention. Here, however, we are brought face to face with the question of cottage accommodation, which, without overcrowding, is in many districts obviously insufficient. We need not cite an extreme instance, recently brought forward in one of the agricultural papers, in which on an estate of 10,000 acres there was only one cottage. In any parish where overcrowding exists, and in which all the men are fully employed it is plain that the cottage accommodation is insufficient. What is to be done in such instances? Are people to be turned out and lose the employment by which they are gaining their livelihood? To do this suddenly would be to inflict an incalculable amount of hardship. But to enact that after a certain date over-crowding, whether the inmates of a cottage be of one family or more, will be illegal; and at the same time to pass a bill for the United Kingdom similar to the Labourers' Cottages Bill (for Scotland only) introduced last session by Mr. Fordyce, would reduce the hardship to a minimum. Many tenants would even now build cottages, where their landlords refuse to do so, if they could have legal security for their expenditure, and that security would be afforded by such a bill as we have just referred to. And if they were assured that they would shortly lose many of their workmen unless increased cottage accommodation were provided they would either induce their landlords to build, or would build on their own account under the security afforded as we have suggested.

Next to over-crowding the sanitary abuse that is most neglected in country districts is the frequent insufficiency and general impurity of drinking-water. During the past summer serious distress has been experienced from the want of water. For many villages it has had to be carted a long distance. Mr. Howard advocates the construction of tanks for the storage of rain and surface-water as recommended some time ago by Mr. Bailey Denton. Such water would require filtration or boiling before it would be fit for use, but where no water, or only bad water, can be got by well-sinking, there is perhaps no better plan for isolated cottages. The filthy stuff that is at present commonly obtained from our impure rivers or, still worse, from stagnant ponds, is a source of prevalent diarrhœa and other forms of disease. After fair notice, such as we have recommended with respect to the prevention of overcrowding, every cottage not in some way supplied with wholesome water should be condemned as unfit for habitation.

But water naturally good enough is too commonly rendered impure through contamination by sewage and house slops. Speaking generally, it is not too much to say that the existing sewerage arrangements, where there are any in our villages, are worse than none at all. They usually consist of a drain led though the village street, and discharging itself into the nearest open ditch that is deep enough to provide an outfall, and there, unless there is a good flow of water all the year round, the refuse matter stagnates, a nuisance and a danger to all neighbouring dwellings. If there happens to be a river near enough for the sewage to be led into it without too much expense, the nuisance is only removed from one village to be a source of danger to another situated lower down on the stream and drawing its chief supply of water therefrom. Nor is this all. Sewerage, as Mr. Howard pointed out, cannot be properly carried out without an effective system of waterworks in connection with it; for where the drains are not constantly flushed with a liberal supply of water they are a constant source of sickness to those who live near them. Nor until sewage irrigation on a small scale can be made to pay can the water system be recommended for thinly populated places. The dry-earth system, if properly carried out, is the best at present available for the rural districts. The great difficulty is to induce people to carry it out properly, although where there is a garden, as there is to the vast majority of rural cottages, the small trouble involved in properly attending to the closets is amply repaid. But the dry-earth system needs to be connected with the disposal of house slops as well as with the closets. The reckless way in which the refuse of bedrooms and kitchens is disposed of in the immediate vicinity of the back door is, every cottage visitor knows, the most common of all sources of nuisance, and no doubt a most fruitful cause of sickness. Sanitary inspectors have power to order the removal of accumulated refuse, but the great desideratum is to prevent the accumulation, or to render it innocuous. We have not space to enter at greater length into this important question. After all that the Legislature can do has been done, a great deal will remain to be effected by means of the sanitary education of the people before they will accord that willing co-operation without which the best of laws are but partially effectual. All who have had much to do with poor or ignorant people know how difficult it is to impress upon them the importance of the most ordinary sanitary precautions. But if the present generation cannot be led to a right appreciation of these matters, their children may be more successfully influenced. It is not too much to ask that the plain rules of health should be taught in every parish school. We would further urge the advantage that might be afforded by popular lectures upon sanitary science. We have of late heard a great deal about the advantage of having a "cultivated gentleman" in the person of the Church of England clergyman residing in every parish. If these cultivated gentlemen would do their utmost to extend their culture as far as it affects the every-day life and health of their parishioners, the advocates of sanitary reform would receive great assistance. We gladly admit that many of them are accustomed to give good sanitary advice to the cottagers whom they visit, but in spite of their cultivation, few of them comparatively are capable of doing this in the most convincing way. It is not enough for a clergyman in the cottage to say, "Mind your drains," in the same authoritative way as in the pulpit he says "mend your manners." The people need to be told why they should keep foul gases out of their houses and let fresh air into them. The village doctor is the natural sanitary preacher; but he is commonly an overworked man, and he has always been accustomed to leave the initiative in the hands of the parson. With all fair allowance for much good work done, we are afraid that in too many instances the "cultivated gentleman" is more of a hindrance than a help to the material well being as well as to the intellectual enlightenment of his humble neighbours.

ELECTORAL REFORM.

A conference of the friends of electoral reform was opened yesterday morning at the Freemasons' Tavern, Great Queen-street, the chair being occupied by Mr. J. S. Wright, of Birmingham. Among those present were Sir John Bennett, Mr. George Howell, Mr. George Potter, Mr. H. Broadhurst, Captain Maxse, &c.

The Chairman, in opening the proceedings, after regretting the absence of Mr. James Beal, said some people affirmed the present was not the time for agitation on the question of electoral reform; that the Government of progress was not in office, but a Government of stagnation; that it was in vain for them to attempt to do anything, and that the country did not require it. There was a great deal of fallacy in these remarks. He believed it was part of the principles of Liberals always to be going forward—it was impossible for them to stand still. No one could say there was any great wrongs in our representative system. When they saw great constituencies like Birmingham and the Tower Hamlets neutralised by the votes of small places, he thought they might say it was quite time such a state of things ceased to exist. The Government, which said it would not move forward, had sown the seeds of its own dissolution. No doubt there were many other important matters which ought to be considered, but it was thought that the best thing to move in first was the subject upon which they were met, namely, electoral reform. (Cheers.)

Mr. H. Broadhurst, the secretary, stated that letters fully agreeing with the objects of the meeting, and expressing regret for absence, had been received from Mr. J. Burt, M.P., Mr. Macdonald, M.P., Mr. A. Illingworth, Mr. James Heywood, F.R.S., Mr. T. Hughes, Q.C., &c.

Mr. Noble then moved the following resolution:—

That this conference hereby records its deliberate conviction that existing electoral arrangements are entirely at variance with sound principles of Parliamentary representation, occasion serious practical evils, and prevent legislation upon many important questions now ripe for settlement; and that it is the duty of all earnest reformers to unite to secure the early enactment of the following measures:—The assimilation of the borough franchise; the redistribution of political power, so as to secure for every portion of the electoral body its due weight in Parliament, neither more nor less; the relief of candidates from payment of the legal expenses of elections; the improvement of procedure with respect to the registration of electors, especially the case of lodgers; and the prevention of corrupt practices.

He agreed with Mr. Bright that redistribution was the soul of reform. Mr. George Howell seconded the proposition. Mr. Fielding, of Manchester, referred to the redistribution scheme of Mr. Disraeli, and the anomalies which existed under the state of things brought about by that scheme. What they wanted was to make the House of Commons a true representative of the English people, which it was not at the present time.

Miss Lydia Becker wished to move as an amendment that after the words "borough franchise" the words "by the admission of all householders to the vote," be inserted. She contended that women voted in every election except that which they asked for, viz., to send members to the House of Commons. She agreed with the principle that it was no good for a party to stick together without having something to stick to. (Loud cheers.)

The Chairman said he could not accept the amendment.

A speaker said if the meeting was called to merely pass the resolutions, he would suggest that they be put *en masse*, so that the members could go home. (Hear, hear.) Mr. Handel Cosham said while holding many other views he felt constrained to vote for the resolution, at the same time feeling that he did not give up any other views by doing so. The Rev. G. M. Murphy said what should be tried for should be what was right and not what was simply expedient. Mr. J. C. Cox, of Belper, said unless amendments were admitted, he should be compelled either to vote against the resolution or to abstain from voting at all.

The discussion which ensued gradually became more and more excited, until the scene was one of great confusion. The chairman eventually put the question to the meeting, whether amendments should be taken or not, but the division was so equal, that he refused to give a decision in the matter.

Mr. Powell, of Bristol, said the association which he represented would not have sent him 150 miles to that conference if they had known that the subject for discussion was simply a cut-and-dried parcel of resolutions.

Miss Becker eventually moved the addition of the words "by the admission of women to the vote." Miss Lilian Ashworth seconded the resolution amid frequent interruptions and great uproar. Captain Maxse opposed the amendment upon many grounds. He believed it would increase property qualification, which should not be done, and again the vote of women would be greatly subjected to clerical persuasion. Miss Miller spoke in favour of the amendment. Subsequently the amendment was altered to the following:—"With the extension of the franchise to women on the same conditions as it is or may be given to men," to be inserted in the resolution after the word "franchise." The amendment was then put to the meeting, when there appeared—for the amendment, 48; against, 49. There were loud cries of "Divide, divide," and the meeting was subsequently divided, when the tellers allowed the preponderance to be in favour of Miss Becker's motion. The conference then adjourned.

It is announced that Mr. O'Keeffe, of Callan, has in the press a work which will have the title of "Ultramontanism *versus* Civil and Religious Liberty."

NON-COLLEGIATE STUDENTS AT CAMBRIDGE.—There are evident signs that the non-collegiate system at Cambridge is likely to be a power in the future, and to add to the University not a little of that popular element in which it has been lacking. The number of non-collegiate students now exceeds seventy, of these sixty-five are undergraduates, and twenty-one are freshmen this term. A library is being formed for their use, to which contributions are invited. The University has granted 50*l.* for the purpose, and many graduates in residence have generously presented books. It has also been recently announced that the Worshipful Company of Clothworkers have offered to the board for superintending non-collegiate students three exhibitions of the value of 50*l.* per annum each, to be awarded to non-collegiate students for proficiency in physical science, each exhibition to be tenable for three years, so that one will be available for competition annually. The board have accepted the offer, and gives notice that there will be an examination for one of these exhibitions on Thursday, January 14, 1875. The exhibition will be open to all non-collegiate students who have already commenced residence, or those not in residence, provided they commence not later than Michaelmas Term, 1875. Another sign of activity and progress is that the non-collegiates have started a boat-club, and have begun to make an appearance on the river. As the scheme had been well reported of, and as all parties are disposed to look kindly on it, there can be little doubt but that it will grow. The exhibitions offered are all the more valuable inasmuch as the student, unlike the collegiate, is left at liberty to live as he pleases, and it has been shown that it would be quite possible for a man to maintain himself in Cambridge on one of these exhibitions.

Literature.

*MRS. GILBERT.**

Ann Taylor! Many, we hope, are the grandmothers now living who can remember sitting upon their mothers' laps learning that first attractive literature for the young, the poems of Ann and Jane Taylor. Many are the grandchildren, in far more than the English speaking countries, who are now learning the same poems. And yet, Ann Taylor only recently went from amongst us. Her grandmother, when a child, sitting, we are told, upon the knee of Dr. Watts, "received from him a copy "of his 'Divine Songs for Children.'" Did a special virtue accompany that gift, so that the genius of the earliest writer descended through the generations with added power? Hawthorne might have made something of such a fanciful conjecture, but it is better to know that the Spirit which ainmated the one animated the others, and is identified by its influence upon all child life.

Mr. Josiah Gilbert, who edits this work, is the eldest son of Ann Taylor and Mr. Gilbert. He has inherited many of the gifts of his ancestors—especially the gift of attractive writing and sound judgment. His name is already well-known in literary and other circles, but to be well-known is not all that satisfies every worker. We think we can say, after reading these two volumes, that the author will be affectionately known. He has produced a book which will be read with a feeling of loving delight, presented to us, in many aspects, a character that is always influencing for good, and enriched our experience of the higher capabilities of humanity. More. Every reader will be glad and grateful to learn that Ann Taylor was exactly what she was, and perhaps it is in this that the principal charm of these volumes consists. The friend of our infancy is the friend whom we should have liked to have possessed through life. Here, fact does not, as it so often does, prove the illusiveness of the imagination, but the fancy is realised. Thanks to Mr. Josiah Gilbert for giving us the realisation.

Something had already been told of the Taylor family in brief references relating to Jane and Isaac. Mr. Gilbert, in an explanatory note, supplies us with some additional information. There were three Isaacs—the grandfather, father, and brother of Ann. The grandfather was a celebrated engraver, the friend of Fuseli and Smirke, the teacher of Bewick, the illustrator of Goldsmith, and one of the founders of what is now the Royal Academy. A daughter of his was the mother of John Howard and Isaac Taylor Hinton. The father of Ann followed his father's profession, and the brother of Ann, the Isaac Taylor of our own time, was also, as we all know, an engraver. Ability of no common kind thus descended through the family, and all its representatives have been honoured by their contemporaries. Their Nonconformity and their piety were equally conspicuous and equally cherished. Mrs. Gilbert, in the "Domestic "Recollections," which occupy about a third of this work, draws a happy picture of her father, whose person and work as a Congregational minister in Essex, must belong to the memory of many of our readers. It is the picture of an industrious worker, of scrupulously conscientiousness, devout integrity and tender affection. "His heart," we are told, "was love, and his life a holiday." He married at twenty-two, the young couple taking frugal lodgings in High-street, Islington, from whence, at that time, they could see "over an extent of "country, including the Highgate Hills." Anne, their eldest child, was born in 1782. Then they removed to Red Lion-street, and afterwards, for the sake of economy, to Lavenham, in Suffolk, where the father took his work, engraving Constable, Opie's, Stothard's, and other pictures. The old-tashioned house there, and the old-fashioned little chapel with its attendants, are described in genial, graphic manner. We seem to see them all, and almost to fancy that we lived there ourselves and knew "Old Oxford" the deaf man, with a trumpet and a red nightcap' who sat on the pulpit stairs. It was a quiet but happy life at Lavenham, and the various incidents are pleasantly and sometimes beautifully touched. Mrs. Gilbert seldom refers to ecclesiastical affairs in her "Recollec-"tions," but of the religious condition of the neighbourhood at this time she says, that "it "might be charitable not to depict the cha-"racter of our authorised teachers generally," and "that it was of the Independent Churches "that I knew the most, and many were the ex-"cellent of the earth who found a shelter "among them. They had, however, been "hemmed in by early persecution, they were "isolated in narrow localities, and had yet to "learn, among other things, the practical mean-"ing of those words, 'Go ye unto all the "world.'" The Lavenham life, however, was not to last. Mr. Taylor had occasionally preached, and in 1795 was invited to take the Independent Church at Colchester, where, accordingly, the family removed.

It was at Colchester that Ann and Jane Taylor were themselves taught line-engraving by their father—an occupation at that time much sought after, and worth cultivating. Colchester, as it then was, is described to us by the sunny pencil of Mrs. Gilbert, who all her life, seems to have taken sunshine with her everywhere, warm, bright, glancing through dark thickets of sorrow, seeing everything through its rays, always happy. But it was at Colchester also that the two girls began to write. They had plenty to do in the "workroom," but, as Ann says, she could catch a flying thought by a feather even when engraving was going on. Her first little venture was of a very modest character. She had bought a "Minor's Pocket Book" in 1798, in which prizes were offered for the solution of enigmas. She forwarded answers under the signature of "Juvenilia" to the publishers, Darton and Harvey, and afterwards found that she had been awarded the first prize. She contributed to that publication for many years, and afterwards became its editor. She says:—

"From this early connection with Darton and Harvey arose our regular, and, as it proved, profitable, employment as writers for children. Never doubt the precious direction given by our Heavenly Father to the small, no less than the large, events of our lives. . . . It was the purchase, accidental, shall I say? of the pocket-book for 1798 that gave direction and, I hope, usefulness, to our lives."

This introduction led immediately to other work, for "we were now so well known to "Darton and Harvey as to be frequently em-"ployed on small plates for juvenile works." But writing "was as yet only the amusement "of my limited leisure"—limited certainly, for, the pleasure of it, for she then worked at engraving from half-past five in the morning with little interval until eight in the evening, paying her "morning calls" after that hour! Soon afterwards we come to the "Original "Poems." Darton and Harvey had written to the father a letter saying:—"My principal "reason for writing now is to request that "when any of their harps be tuned, and their "mind in good humour, if they would give me "some specimens of easy poetry for young "children, I would endeavour to make a suit-"able return in cash or books."

"It was now, in complying with Darton's welcome request, that our evenings became truly valuable to us. And the employment was so much to our taste, as well as advantageous for our limited funds, that it was the pleasure of the day to look forward to it, and to provide ourselves with some thoughts suitable for the simple treatment required. Happy she who could first lay claim to anything that admitted of consecutive versification! This look-out for ideas was one difficult part of our task; another, the simplification of language to suit our expected young readers. Much easier should we have found it to cater for such as ourselves. This probably most who have made the attempt will understand.

"However, we contrived to send up material for the first volume of 'Original Poems for Infant Minds.' Exactly when it appeared I do not remember, but it must have been early, as a second was ordered in November, 1804. The first word that reached us respecting its success was from our friend Mr. T. Conder in Bucklersbury—'Much pleased with Original Poems, have sold forty already.' For this volume the immediate payment was 5*l.*, but another 5*l.* was afterwards added. The money was welcome; but more welcome still were expressions of pleasure like the above. Having written to order, we had no control over the getting out of the volumes, and should have been better pleased if contributions from other hands had been omitted Several of these were signed 'Adelaide,' whom we understood afterwards to have been a Miss O'Keeffe, a lady whose father had written for the stage. After the publication of these two volumes we were allowed to stand alone. I think I am correct in saying that for the second volume of 'Original Poems' we received 15*l.*; and for the 'Rhymes for the Nursery,' still more simple in style, 20*l.*; so that we felt our purses comfortably filling, and from this time for several years were never without commissions of some sort. Among them were the 'Limed Twigs to Catch Young Birds'; 'City Scenes'; 'Rural Scenes'; 'Bible Stories,' large and small; a child's book, which we translated from the French; a revision of 'A Mother's Fables,' much altered, and, I must say, improved; and many others. Besides formal remittances, our friends of 55, Gracechurch-street, sent us occasional presents of fish, fruit, and other acceptable 'oddments'; and to the last day I have been in town I could not pass No. 55 without a look of grateful remembrance towards both God and man; and a renewed recognition of that providential guidance, by which life is often insensibly turned into new, pleasant, or useful channels.

The fame of these writings, so little thought of at the time by the authors, rapidly extended. Letters soon reached them from distant critics — Walter Scott, Southey, Miss Edgeworth, and others, and their power now, who can gauge it? Afterwards, came the "Hymns for Infant Minds," which the sisters published on their own account, and made 150*l.* in the first year. Their publisher, however, failed, but afterwards they enjoyed the entire profit.

The life of Ann Taylor up to 1811 was one of steady, cheerful work, long hours of engraving, pleasant hours of writing. In 1811 the family removed to Ongar, where Mr. Taylor was invited to the pastorate of the Independent Church, which he held until his death. Ongar soon rapidly grew in Ann's affections. She had equally strong local and personal attachments, for all associations seem to have been pleasant to her. But another attachment was destined to spring up, and under peculiar circumstances. She was at Ilfracombe nursing her brother, when she was informed that a gentleman who had become acquainted with her writings wished to make her the offer of his hand! This was the Rev. Joseph Gilbert, classical tutor of Rotherham College, who, after introducing himself to her parents at Ongar, made his way to Ilfracombe, and so commenced his romantic suit. The earnestness, the high character, the unusual abilities of Mr. Gilbert won upon her, and in December, 1813, they were married. There are some who will read this Ilfracombe episode with unusual interest, from its reference to one who was connected with it, himself a remarkable man, the late Daniel Gunn of Christchurch, then a young pastor, who is very happily sketched.

Mrs. Gilbert's written "Recollections" cease with the year 1812, the last line bearing date 1866—the year of her death, when she was eighty-five years of age. From 1812 the memorials of her life are continued by Mr. Josiah Gilbert. They take us through the time of marriage, first to Rotherham, thence to Hull, and lastly to Nottingham. For forty years Ann Taylor was the wife of an Independent minister, whose high principle, whose natural abilities, and whose scholarship, are still treasured by the denomination to which he belonged, and in the towns where he resided. Her's was a happy life, though strewed occasionally with family and other anxieties and sorrow. Her husband and herself were meet for one another. A happier union, probably, there could not have been. After marriage, Mrs. Gilbert, excepting some contributions to the *Eclectic Review*, wrote but little; and it was with surprise that the world found, a few years since, from her letter to the *Athenæum*, in reply to a criticism of one of her poems, that Ann Taylor was still living, and, although past eighty years of age, could mend her own poetry, written sixty years ago, better than the critics could mend it for her. She died at Nottingham, in peace and happiness, in 1866.

Mr. Gilbert has written a discriminating estimate of the poetry of the two sisters, giving each her due, but distinguishing, with good critical faculty, their different characteristics. He remarks that, in consequence of Jane, the younger sister, continuing to write after Ann had resigned her pen, Ann's share in these series of poems has scarcely been recognised. We have never felt this, and we doubt whether it has been felt at all in recent years. It is remarked, however, that the most popular pieces in the joint works were by Ann. She "dealt with the facts of life, and Jane with "those of nature." Thus "My Mother" is by Ann; but "Twinkle, twinkle, little star" is by Jane, and so, to a great extent, throughout. The "Notorious Glutton" is, of course, Ann's, and so also is "Dear Mother, said a "little fish." The charm of both writers lies in the combined and perfect simplicity of idea, language, and perhaps, above all, *purpose*. They have been criticised in the usual critical manner, more than once, but we do not care to subject them to any such treatment. Such work reminds us of the botanical descriptions, in correct Latin, of primroses and daisies, useful, of course, but give us, ten times over, Burns and Wordsworth, and not a line of botany!

We put these volumes down with the feeling that we have read them with unmixed pleasure and satisfaction. The contents, for the most part, relate only to incidents of family life, with glimpses here and there of family friends. The family life was tender and beautiful—each member seeming a part of the other. The father, mother, Jane, and Isaac are often before us, while occasionally friends, such as the Conders and the Forbes's, are introduced; but the charm of the group consists in the character of the central figure, which Mr. Gilbert has so firmly yet delicately drawn.

* *Autobiography and other Memorials of Mrs. Gilbert (Formerly Ann Taylor).* With Portraits and Illustrations. Edited by JOSIAH GILBERT. Two Vols. (Henry S. King and Co.)

*MARCOY'S TRAVELS IN SOUTH AMERICA.**

This is one of the most beautiful books we have seen for a long time. The first edition of it was yet more superb than this is; but to our taste anything larger or more sumptuous could only prove more difficult and awkward in the handling. It is in the truest sense a drawing-room book; and yet is so unique in its information that it will be often wanted in the library of anyone whose tastes lie in the direction of antiquities, ethnology, geography, and kindred sciences. We have read the two volumes with quite exceptional interest, and feel some difficulty as to the best way of giving our readers a general impression of its wealth of interest and information. It is simply impossible in our space to compare or contrast the very varied tribes or races amongst whom M. Marcoy found temporary repose, or to speak in detail of their varied customs, beliefs, or habits; probably we shall do best, both for the writer of the book and our readers, to present a short sketch of his route, and then pick out a few of the salient points or incidents we have marked in going through the work, pencil in hand.

M. Marcoy, then, is a well-equipped traveller; by nature calm, adroit, observant. A naturalist, he describes with master hand the fauna and flora of the countries through which he passes; an archæologist, he restores from the ruins they have left the temples and palaces and shattered monuments of the power of the Incas; an ethnologist, he carefully distinguishes each of the Indian tribes through whose territory he passes; a linguist, he gives a specimen of their idioms, showing the differences and analogies between them; a musician, he notes down their death-songs, their laments, their dance tunes; a draughtsman, lastly, his albums have furnished the originals of the many engravings with which M. Riou has enriched the published account of the journey.

This journey lay right across the continent of South America, from the Pacific to the Atlantic Ocean. Startling from Ilay, there was the dreary march through the Pampas, with their hedgerows of bones here and there, ghastly signs of the right route; through the Arequipa territory; then on the land of the Aymara nation; past the historical Lake of Gold and the Lake of Silver; then from Lampa to Acopia; from Acopia to Cuzco; and then by Echarati, Chulituqui and Tunkini—names that may sound new, but not without a history—on to Paruitcha; then through the country of the Conibo and Sipibo Indians, by Tierra Blanca and Nauta and Santa Maria, to Tabatinga, a Brazilian post on the left bank of the Amazon, which was then followed till the Lower Amazon, with its wild vegetation, had been explored, and the traveller at length found himself at Parà, from whence he took ship to Buenos Ayres.

It will thus be seen that he passed through the wildest portions of Peru and Brazil—of many point of which little has hitherto been known. It is very odd to observe how up to a certain point the Spanish influence is felt, having cleared out a marked radius for itself—then it is lost again; and we are thrown among Indians pure and simple. Here we have churches, priests, and other accompaniments formed quite on the Spanish model; then turning the page, we find ourselves among the Indians, whose traditions and customs remain as they have been from time immemorial. At Arequipa, the first stage on Peruvian ground, we see the two elements meeting: there the Indians have their own resorts—their dirty, dingy eating-houses and lodging-houses, whilst the Arequipanians proper—that is, the half-caste population, have their churches and priests, and semi-European ways, which they seem to keep up most perseveringly in spite of the earthquakes with which their district is often severely visited.

"The private life of the Arequipanians is restricted, in the case of women, to gossip on the politics of the day, or the small talk of the city, conveyed by cholas, chinas, negresses, and chambermaids, who constitute the always numerous domestic household. Some ladies embroider, prepare sherbet, or play the guitar, but the greater number pass away the week, longing for Sunday; first on account of mass, which is always a pleasant change for these women, afterwards to enjoy the privilege conceded by etiquette of opening on that day the parlour window, and of passing the afternoon squatted upon carpets, and making remarks, more or less charitable, upon persons in the street. In general, the women of Arequipa make few visits, but content themselves with keeping up a verbal communication by means of their chamberwomen, and of perpetually exchanging flowers, fruit, and sweets, accompanied by compliments sweeter still. Nothing less than a musical festival, a Palm Sunday, a carnival, or a marriage, would be needed to bring together a dozen of the fair sex under one roof in this city.

"The women of Arequipa, whose portraiture has been neglected by travellers, are for the most part distinguished by that happy roundness of form so favourable to beauty. In this respect they preserve a just medium between the ampler majesty of the Chilians and the impassioned grace of the women of Lima. Though but of middling stature, they carry themselves well, their shoulders are finely formed, their feet small, their movements distinguished by great rhythmic balancing of the hips, which the Spaniards call *meneo* from the verb *menear*, and which the French *remuer* translates with sufficient point. If to these charms we add that of their intelligent and lively looks, features delicate but irregular, black eyes whose glances are like winged arrows, their vermillion lips, from which repartees and sparkling conceits, seasoned with a touch of Andalusian salt, are poured out like apples and raisins from the horn of plenty, the reader may form some idea, perhaps, of these charming creatures who are allied to Spain by their ancestors, and to Peru by their ancestresses."

Unfortunately, from the peculiarity of their life, chastity is not so common as might be wished, and one of the most depressing things to read of is the fate of the little Indian carpet-bearers, who, so long as they are mere children, are petted and pampered; and then at a certain age thrust aside pitilessly, to become the slaves of cook or scullion in the kitchen. There may, however, be *some* excuse for this method in the fact that, though the Indian children are not unpretty, with their smiles and freedom of air, they grow up into the most ugly and repulsive wretches it is possible to conceive. Shrove Tuesday in Arequipa seems to be more than a festival—a carnival:—

"This memorable day is almost the only one of the year in which the balconies are opened. After midday a battery of syringes is established in each, and the inmates naturally flood each other with water, to the music of the flying eggs and the papers of starch-powder which describes white trajectories in the air. The excitement increases with each succeeding hour."

The region of the Andes is described with no little power. Some of the older architectural relics were visited, and are pourtrayed to us by an able pencil, leading us back to dynasties prior to the Incas, and to the outrages which the Spaniards at the conquest wreaked upon works of art in the hope of finding treasure. Here is a glimpse of a peculiar industry of that region:—

"That which distinguishes Combapata from the other villages of the Sierra is not, however, its miraculous Christ, nor its gold-bearing river. It is the quality of the chicha brewed by its inhabitants. For a long time the process by which the matrons of that village obtained their local beer, the smell and transparency of which remind one of the *manzanilla* or claret of Spain, was kept secret, but like other secrets, it has at length been divulged, and now everyone knows that the chicha is indebted for its quality to the previous mastication of the *yanapo* or sprouting maize from which it is brewed. The invention of this process is traced back to the ancient Aymares; and the chicha-brewers of Cochabamba in Upper Peru, who are descended from those autochthones, still employ it with success. The process, to which we think it our duty to call the attention of the editors of "Cookery for the Million and Useful Recipes," is one of the most simple and inexpensive conceivable. Several old men and women squat on the floor round a heap of bruised maize. Each takes a portion of the maize, puts it in his or her mouth, and chews with more or less vigour, and for a longer or shorter time, according to the strength of his grinders. When sufficiently macerated, it is spit out into the hand and put on a little sheet of leather, spread out in front of each operator. The chicha-brewer then collects these little heaps and throws them into the jar, which serves as substitute for the caldron.

"According to the chemists of the country, who have analysed these chews or this chicha, it is to a remarkable addition of juices from the salivary glands, and of secretions from the pituitary membrane combined, that the maize of Combapata is indebted for the precious qualities which it communicates to the chicha. I would not venture to say whether the local chemistry is right or wrong, having always declined to taste the chicha of Conchis; but I confess that I have taken great pleasure in watching the old men and women who were assembled to chew the maize; the mouths of these honest people opening and shutting with such mechanical regularity, as to recall to my mind, with the memory of my absent country, Désirabode's artificial teeth working up and down from morning till night, in their glass case."

We remember to have read some years ago a pamphlet by a Mr. Heaviside, in which he demonstrated from various facts, the sculptures on the ancient monuments amongst others, that the ancient Mexicans and Peruvians had derived their culture from Asia, if, indeed, Asiatic culture had not been carried from thence! M. Marcoy finds ground for conclusions in the same direction:—

"The more one studies the type, the manners, and monuments of the Mexican races, the more we are struck by their intimate connection with those of the Indo-Egyptian races. The portrait which tradition has left us of the chiefs who led them in their migrations, or of the legislators who gave them laws, recalls at once the *not-ennè-rôme* type of the Egyptian race and the *namon* type of the Iranо-Aryan race, according to the division into four parts of the world represented in the ancient Egyptian system. The Spanish historiographers of the Conquest, following their genius for amplification, have seen in those personages with yellow or brown skin and a long head, bearded men with *a white skin*. The first legislator of the Aztecs, Quezalcoalt, whom same have made grand priest of Cholula, and others the God of the air, was one of these *bearded whites*. In South America, Bochica, the founder of the civilisation of Cundinamarca, was likewise a white man with a long beard. The ancient Mexican sculptures of Tenochtitlan and Culhuacan, as well as those of Telhuanacu in Higher Peru, represent bearded personages clothed in flowing garments, whose appearance agrees with that of the Oriental peoples. The carboniferous sandstone or the porphyoid trachyte in which they are sculptured does not permit us to decide whether the skin is a brownish-red, like that of the Egyptians, or yellow-brown like that of the Asiatics, or a white like that of the *Tamou*, the European or Indo-Germanic race of which the Spanish historiographers have made choice, probably from regard for themselves, but whom the ancient Egyptian system places below the *Nahari*, or negroes, whom it treats as the last, or least appreciable, of the series. . . . . It would be irrational then to seek elsewhere than in Asiatic regions for the source of the great civilising currents by which America was first fertilised; but at the same time it would be quite as unwise to assume that these currents have flowed over the new continent at one epoch only, and in equal volume. Everything conspires to prove, on the contrary, that American civilisation has been arrested at various times by long periods of torpor and numbness, when, thrown back upon itself, it has remained stationary, until a new impulse was given to it by the mother-country, whose most active representatives were then the Phœnician, Etruscan, and Arabian navigators. Had it been otherwise we should have found among all the descendants of the first Asiatic the exact formula of one and the same faith, the same manners, and the same architecture. But the fact is that if, among the nations of New Spain and those of the Southern Continent, we find the idea of worship fundamentally the same—appearing among some of them under an abstract figure, among others in the concrete form—if also the general raits in the category of morals are common to the two groups of nations, proving their community of origin and their common point of departure—there exist at the same time such decided differences as to separate the one from the other hierarchically, and to establish the supremacy of the former over the latter."

If time and space permitted we should have been glad to have given some glimpses into the modes and the amenities of travel along the line of the Andes, as well as to have spoken of the Antis Indians—a very interesting race, with which our traveller seems to have been much taken. As with most of the Indians, their wives do the drudgery; but unlike some, the wives "laugh with the yoke on their "shoulders and the weight they drag behind "them." Many of their customs are singular and suggestive of the East—especially their ceremonies attending childbirth, and the lack of respect for female children on the part of the men, who leave the girls entirely to the charge of the mothers, and never once concern themselves about them. At death they destroy the dwelling of the deceased by fire, break his bow and arrows, and scatter abroad the dust of his habitation—

"The creed of the Antis is a singular mixture of Brahminical tenets, of the worship of the Parsees—a long time-honoured worship among the nations of Upper Mexico, and re-established by the Incas in its abstract form—and in fine of Catholicism imported by the missionaries. They make of the Sun and of Fire, of Christ and of Pachacamac, of the Virgin Mary and the Moon, of Stars and Saints, a strange Salmagundi. From this pell-mell of theogonies, there nevertheless springs, in the shape of vague notions it is true, some idea of the power of the Great All, the existence of two principles, and a life of reward and punishment after death. It is true that their notion of a recompense for the first is not regarded as a great temptation to the practice of virtue: it is that after death the spirit will inhabit the body of a jaguar, a tapir, or an ape. As for the wicked, his punishment will be to live over again in the skin of a reptile or in that of a parrot."

Which shows clearly the idea of transmigration of souls. We regret that we cannot extend our account of these various tribes—of the Oregone Indians, for example, who have the oddest custom of lengthening the ears—full of interest, as we find them in this work. But we must not close without a word of acknowledgement to the translator, Mr. E. Rich, for his clear admirable English; nor to say that the woodcuts are the perfection of French art in that kind, and are so beautifully printed as, in some instances, to come close on the effects of steel plates.

* *Travels in South America from the South Pacific Ocean to the Atlantic Ocean.* By PAUL MARCOY. Illustrated by five hundred and fifty fine engravings on wood, drawn by E. RIOU; and ten maps from drawings by the author. In two volumes. (Blackie and Son.)

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*"THE GOSAU SMITHY."**

Mrs. Parr made her first impression on the public as an elegant writer of short stories—the earliest of which, "How it all Happened"—was full of humour and whimsicality, and yet not wholly beyond the bounds of nature. That touch of Pamela's mode of overcoming the man at Jermyn-street Museum was really capital, and the contrast of the sisters admirably sustained. It was clear-cut, polished, and had a deal of the French delicacy of finish, in spite of what we must call the broad character of the situations. This story, with several others, was republished after Mrs. Parr had made a hit with "Dorothy Fox," and now we have another collection of short stories, written recently, for the most part, which may well be taken to illustrate the evil tendency that results from conscious writing for the libraries. Not

* *The Gosau Smithy, and other Tales.* By Mrs. PARR, author of "Dorothy Fox," &c., &c. (London: Daldy, Isbister, and Co.)

that we do not have tokens of Mrs. Parr's powers here. She could not write of society without some humour—nor of love, without a touch, just a touch, of satirical gleesomeness, which, somehow, wonderfully lightens up her stories. But she has utterly lost her delicacy, which requires at least compression of phrase and some self-sacrifice, in so far as surrendering opportunities of weaving paragraphs for the sheer sake of padding-out is concerned. With one single exception, that of "La Bonne Mère "Nannette," which originally appeared in a Christmas number of *Good Words*, if we mistake not, all these stories are weakened by a conscious effort to lengthen out. The material is too thin for the strain put upon it, and is transparently overdone. The artifice is evident at every point, and while definiteness of picture is lost, delicacy of style has vanished with it. Some of the most slipshod English we have ever read from the pen of a writer of reputation is here, and we must even say that sometimes there is an approach to vulgarity. We can hardly think it possible that people—however vulgar—of the rank of the Stephensons, as she gives us to conceive it, would wind up their conversation in this style, discussing their male friends:—

"'Why, of course, it's about Captain Curzon,' said Caroline; 'and in spite of what you say, Berty, he does pay her heaps of attention.'

"'Yes,' replied Bertha, triumphantly, 'and to-day he let out the reason. He's so awfully afraid of its being thought he's after money, and it seems somebody has been talking about us to him, and I expect hinting at why he comes here.'

"'I think he's a very kind-hearted young man,' put in Mrs. Stephenson; 'for he said the other evening that naturally Margaret must feel the want of accomplishments with both of you. I told him that, from your uncle having a large family, and not over-abundant means, she had never had the advantages, poor child, that I should have liked her to have; and I noticed afterwards that he sat by her each time Bertha sung or played.'

"'He might have spared himself that trouble,' laughed Caroline, 'for young Compton and Captain Grey are both dying to talk to her, only Captain Curzon's compassion keeps them away.'

"'You'll have a headache to-morrow,' said Bertha, addressing her sister.

"'And why, pray?'

"'Because you're so spiteful; you've got a pimple on your chin, and that shows you are out of sorts.'

"'Now, my dear children,' said their mother, rising, 'pray don't'; and to prevent further altercation, rang the bell."

What has been said generally especially applies to the tale "Little Nan." Robert Stapleton's *protogée*, which amounts to about 120 pages. Some portions are well done; but originally it could never have been meant to cover such space. "Sylvia" and "Madeline "Trower" are open to the same fatal objection, though hardly to the same extent. "Saxham Grange" is hardly better, though it might have been a very sweet little love-story. It is certainly worthy of notice that Mrs. Parr is always most concise and artistic when she deals with foreign life; "The Gosau Smithy" keeping remarkable free from the faults we have named as marking the others. It is a tale of the Swiss Alps, and, besides being bright and clever as a story, conveys a very vivid idea of the customs and modes of life among the people of these regions. "La Bonne Mère "Nannette" we like best of all. Poor Nannette, after her long and patient waiting, to go to her love, only to find that he has been untrue to her. But her conduct is admirably painted, and that last situation, where she stands by his dying bedside in the little inn along with his wife and children, is very touching. It is ungrateful to have to speak as we have done of the work of one who has heretofore given us pleasure; but we wish to part from Mrs. Parr with a pleasant word like this; and if we may seem to have been severe, it is because we are assured that she only needs to try in order to surpass herself, and not again in any case fall behind that high standard,

BOOKS FOR THE CHRISTMAS SEASON.

Wrecked on a Reef; or, Twenty Months among the Auckland Isles. A True Story. From the French by F. E. Ragnall. With forty illustrations. (Nelson and Sons.) Here is a *real* Robinson Crusoe adventure. A crew of five men are cast away on one of the Auckland Isles:—They suffer much; at length managed to contrive this and that, and by dint of vast perseverance, build a boat, by which three of their number reach the Australian continent, to send succonr to their mates. The narrative of their sufferings and privations is told with a clear directness which surpasses fiction. They were reduced to live on the seals they could kill, and it is very touching to read the regret with which the writer and his companions experienced in slaughtering these wise and affectionate animals from sheer stress of hunger. And no wonder. Read this:—

"The wild cries of the mothers who could not find their little ones, and the roaring of the old seal, rendered furious by the smell of blood, just reached our ears, and made us regret the imperious necessity which compelled us to deal so cruelly with these poor animals. A few moments afterwards we saw the females, whohad followed up our traces, dash into the sea, accompanied by their patriarch, at the very point where we had embarked, and swim in pursuit of us. For a long time they strove to overtake the canoe which carried off their progeny. Emboldened by maternal love, one of them leaped out of the water every now and then, as if she would spring into the boat; and we were deluged by the spray which poured upon us as she fell back into the waves. Fearing lest she should succeed in her efforts, and capsise us with her weight, I seized my gun and favoured her with a volley. The detonation terrified the seals; all the band veered round in alarm and gave over the pursuit."

Nobody but would read this book with avidity even though it did not have the very powerful pictures.

The Three Lieutenants; or, Naval Life in the Nineteenth Century. By W. H. G. Kingston. With illustrations by D. H. Friston. (Griffiths and Farran.) This is another of Mr. Kingston's spirited narratives, into which he has managed to throw a good deal of humour and character. Perhaps it is a little diffuse here and there; but it has real spirit, and is not lacking in gentler episodes. We are sure those who have read his former stories will like this one, and none the less that it is a story of the day. The illustrations are hardly so good as we fancy they might have been, but otherwise the volume is beautifully got up.

The Cambridges; a Suburban Story. By M. Bramston, Author of "Erich Thornburn," &c., &c. With original Illustrations. (Frederick Warne and Co.) Miss Bramston's story is intended evidently for girls, and is right well suited to its purpose. It is written with great delicacy, and shows keen perception of character in certain lines. Perhaps there is a gratuitous touch of Churchiness now and then, but this may be pardoned because of the excellence of the pervading tone. Lady Susan and Greta are especially well done. Mr. Fraser's illustrations might have been stronger, in our idea, but the book is well suited for presentation every way.

Dr. Dee's Experiment and Other Stories. Translated from the French of Jules Verne. With illustrations. (Sampson Low and Co.) These stories are in various styles. One deals with ballooning, the aeronaut being a madman, and is wrought up in the master's peculiar style; and he describes an ascent of Mount Blanc; and a third works up adventures in the Polar region, with something of the grim realism of his great tale of these districts. "Doctor Ox" and "Master Zacha-"rius" are energetic and extreme enough; but are not quite so awful and beyond the bounds of possibility as some of M. Verne's flights. There is a rare dash about all of them, and, with the pictures, this volume forms a capital boys' present.

Stories of Animal Sagacity. By W. H. G. Kingston. With text. Illustrations by Harrison Weir. (Nelson and Son.) Here we have a happy union of talent. Mr. Kingston gathers together his anecdotes lovingly, and sets them forth with tact; while Mr. Harrison Weir almost surpasses himself. The brave ass and his foe, the cat which rang the bell, the cat and the pigeon, and the steady pointer, are admirably expressed. Some of these anecdotes we have read before: but some strike us as new; they are admirably arranged, and the book is everyway an attractive and pretty one; though it should be said a few of the cuts have suffered from the engraving, and that sometimes the morals had better have been omitted. There is nothing young folks like better than anecdotes of animals, and this book ought to prove a great favourite.

The Ocean and its Wonders. By R. M. Ballantyne. (Nelson and Son.) This is a bright, well-written book, and conveys a vrst deal of information pleasantly. It tells of the composition of the sea, of the Gulf Steam, the cause of storms, describes various marine animals, trade winds, waterspouts, ice and icebergs, and the life of the Polar sea, volcanic islands, and so on. All is done in the lighest and most pleasant way, such as young people will like. The illustrations are good and helpful for understanding of the text. The description of a shower of fish at p. 1145 is very good.

The Insect. By Jules Michelet. With 140 illustrations by Giacomelli. (London: Nelson and Sons.) This very elegant volume is one of four works, in which the late M. Michelet illustrated the poetry of nature. It is written in a spirit of true sympathy with his subject, and abounds in fine fancies and suggestive analogies, which are more akin to the temper of a poet dealing with natural things, than the severe inductions of a philosopher. The work is divided into three books, headed, "Metamorphosis," "Mission and Arts of "Insects," and "Communities of Insects," the subjects being arranged in quite an artistic fashion, and with a view to evolve striking effects and brilliant generalisations. Its scope is shewn in such chapters as "The insect as the agent of nature in "the acceleration of life and death," and "The in-"sects as man's auxiliary"—still more in Book III., where the author quite runs wild in his poetic descriptions of the life and habits of ants, bees, and wasps. It is an embodiment—if that be not too solid a word—of skilfully selected facts about insect-life, which will give a new stimulus to the study of nature, and is preceded by an introduction, which none but an imaginative Frenchman could pen, taking the reader to the author's homes at Fontainebleau and Switzerland, and illustrating his methods of observations and his speculative imaginings. Mr. Devonport Adams has prepared M. Michelet's fanciful book for English readers with skill and fidelity, and the publishers have sumptously got it up. The numerous illustrations of M. Giacomelli are exquisite, showing a wonderfully fertile imagination remarkably in keeping with the style of the letter-press. They were all specially drawn for this edition, and are fine specimens of delicate engraving.

BRIEF NOTICES.

The Christian Year. (London: Rivingtons.) This is one of a uniform series of books intended as a "Library of Spiritual Works for English Catholics." Whatever may be the case with the rest of the series, Keble's hymns are the common property of English Christians, and as such we welcome them in their present form. This fresh edition is very attractive—handy in size, beautifully printed on toned paper, and with red borders and edges. The binding is also particularly neat and tasteful.

The Home Circle (Religious Tract Society) is a small, strongly-bound book with blank pages divided, for every day in the year, and designed as a record of births, marriages, and deaths. Each page is tastefully illuminated, and headed by Scripture texts. The same publishnig house have issued packets of coloured cards—twelve in each—for Christmas greetings and New Year's wishes, with religious mottoes and verses.

Looking for the Dawn: a Tale of the West Riding. By James Burnley. (Simpkin, Marshall and Co.) This is a tale of the Chartist riots in Yorkshire in 1848, in the working out of which a good deal of strength is shown. The author has originality, but lacks culture, and is generally deficient in the power of shading his characters. The villain of the story is too unredeemable a villain, and the good genius almost too good. These and other artistic faults, however, find considerable compensation in the knowledge of class feeling, and in the freshness of sympathy which are displayed, while the Yorkshire dialect is admirably given. The characters consist of some weavers caught in the meshes of the Chartist agitation; an old Tory squire with old feudal and exclusive ideas, his Radical son, a rascally manufacturer, and his human tools and, of course, women gentle, simple, and otherwise. How the Radical son reconciles aristocracy to labour, we will not say, for in doing so we should tell the tale of the book. We are sorry to see indications, not in good taste, of anti-religious prejudice, but the author might reply that he has drawn only hypocrites and not religious people.

The Picture Gallery. (London: Sampson Low and Co.) We briefly note the progress of this attractive serial—the number for November bringing the third volume nearly to a close. Its object is the reproduction by the Woodbury Permanent Photographic process of the works of celebrated artists—each shilling part containing three. The present one introduces us to Toulmouche's, "The Lesson"; Fontana's "The Prisoner of Love" (from a well-known statue), and Werner's "Vittoriella"—representing three different schools of art. The *Picture Gallery* combines cheapness and quality. Its successive volumes will be ornaments to the drawing-room.

In the *Art Journal* (Virtue and Co.) there is a series of papers, with illustrations, on "The Trans-"formation of the British face," by Mr. Simcox, which will have great interest for physiognomists. Professor Archer continues his account of the progress of our art industries; Mr. Jewitt his illustration of the use of the cross in nature and art; and other writers supply information on current artistic topics. The three full-page engravings in the

November number are Sir E. Landseer's characteristic group of dogs, entitled "Waiting," one of Mr. Poole's charming rustic pictures, "Rest by the Way"—an elder girl with her baby sister resting on a grassy mound; and "An Arab Café at Constantine" (Algeria), after M. Hédouin. It is to be remarked that most of the finished plates that appear monthly in the *Art Journal* are from pictures in private collections, which, with the help of the engraver, the publishers are enabled to make common property.

Messrs. Cassell and Co.'s Serials.—This firm have now completed the reissue in parts of Keble's *Christian Year*, in which form it constitutes a tasteful drawing-room volume, profusely illustrated. Though not a very promising subject for the artist's pencil, most of the designs are effective and graceful, though some are too fanciful. A new edition of *Cassell's Bunyan's Pilgrim's Progress* is also being brought out in the same form, and with the original designs by accomplished artists. The edition of *Doré's Bible*, each part of which contains four of that great artist's plates, is also making progress; the latest issued being based on scenes from the Apocrypha. The *Illustrated History of England* is still engaged with the events during her present Majesty's reign. *Old and New London* is nearly completed. One of the latest and most interesting features of the *Races of Mankind* is a sketch of the manners, customs, and government of the tribes of Central Asia, a subject on which little is known. The third volume of the *Bible Educator* has been issued, and we may have an opportunity of noticing it separately. The remaining six parts will complete the series of this valuable help to the students of the Scriptures. We have also received further monthly parts of *Cassell's Shakespeare*, and the *Arabian Nights*—both, of course, profusely illustrated.

THE EDUCATION ACT.

London School Board.—Sir Charles Reed opened the weekly meeting of the School Board for London on Wednesday by a reference to the charge preferred against the authorities of the board by Dr. Lyle, of Paddington, in a letter to a contemporary, to the effect that a woman had been summoned because, having fever in her house, she did not send her children to school. Sir Charles explained that the woman was summoned because during more than a year she had been utterly neglectful of the interests of her children. The summons was ordered on the 18th October, whereas the fever did not break out in the house till the 28th October, and, owing to pressure of business in the court, the case could not be heard till the 29th. Therefore the plea of fever could not apply. The whole of the sitting was taken up with a debate on a proposal to temporarily reopen Miller's-lane School, Lambeth, which resulted in an adjournment of its consideration for six months. The Rev. G. M. Murphy, however, gave notice of his intention to reopen the question at the next meeting.—Lord Napier and Ettrick presided on Saturday at the opening of a new board school, which has been built in Eagle-court, St. John's-lane, Clerkenwell. Accommodation is provided for over 800 children, and the total cost of the schools, including the site, has been nearly 13,000*l*.

Compulsion in London.—Sir Charles Reed and other members of the London School Board waited on the Home Secretary on Monday to represent the difficulty experienced by the board in getting summonses against parents disposed of at the police-courts, owing to the pressure of other business. Mr. Cross, in reply, expressed himself opposed to the suggestion that a special magistrate should be appointed for such cases, but promised to consider the matter, and see whether any remedy could be found.

Leeds.—Four new board schools, erected in Leeds at a cost of 30,000*l*., and providing accommodation for 3,000 children, were opened on Thursday. The foundation stones of three other schools were laid.

Birmingham.—The two vacancies on the Birmingham School Board, caused by the death of the Rev. C. Vince, a Liberal member, and the disqualification of Mr. S. S. Lloyd, M.P., a representative of the Conservative party, who has not attended as required by the Act, have been filled without a contest. Thursday was the last day for the nomination of candidates, and only two gentlemen were proposed, viz., Mr. John Alfred Henry Langford, LL.D., journalist, by the Liberals, and Mr. W. H. Greening, manufacturer, by the Conservatives. They were accordingly elected.

Compulsory Education in Country Districts.—A deputation has waited upon Lord Sandon to urge Government to pass a short Act investing boards of guardians with power to compel the education of children in those districts where there is sufficient school accommodation and where no school board exists. His lordship promised to give the question consideration. The *John Bull* hears that in all probability a Government measure will be introduced to deal satisfactorily with the question of compulsory education in country districts without the intervention (necessarily) of school boards.

The National Education League.—On Thursday the annual meeting of the National Education League was held, Mr. G. Dixon, M.P., presiding. The report of the executive committee for the past year was presented, which stated that upon the formation of the league it was contemplated that the struggle for its objects might extend over ten years, and subscriptions were raised on that basis. One-half of that period had now elapsed, and as two of the chief means upon which the league was based were compulsory education and its control by local representative bodies, the committee pointed out that compulsory education is the law for about 78 per cent. for the whole borough population. This was manifestly a large stride in the direction of complete popular education, and was the best justification of the agitation initiated. A glance at the rural districts, however, revealed how much there was to do, and how great a need there was for unremitting efforts. Only 594 civil parishes in England had elected school boards, while only 183 had adopted compulsion. Mr. G. Dixon, M.P., was re-elected president.

THE COWPER-TEMPLE CLAUSE AND RELIGIOUS EQUALITY.

(From the *School Board Chronicle*.)

The Cowper-Temple Clause is to be the subject of renewed battle. It is attacked on both sides. In the existing state of public feeling, the scheme of optional undenominational religious teaching in board schools would probably hold its own for a long time against the hostilities of the advocates of purely secular school board teaching. Indeed, the National Education League evidently regard the elimination of all religious teaching whatsoever from rate-aided schools as one of those points of its charter likely to stand out the longest against its attacks. But almost of a sudden the National Education Union, and the friends of denominational teaching generally, have begun to direct all their forces against the Cowper-Temple Clause, and it behoves all who take an interest in this important question to consider in what position this undenominatiol compromise will stand, with the League and Union at once arrayed against it.

There is no special need at present to consider the case between the League and the Clause. The features of that controversy are well enough understood all round, and the League itself recognises the fact that if religious teaching is to be banished entirely from the national school system it can only be done by effecting a change in the balance of public feeling on the subject. What may be the tendencies or probabilities in that direction we will not stop now to inquire. It is a question of time. But what most urgently demands investigation is the claim just now so strongly set up on the part of the denominationalists—who may be described as the English Church party reinforced by the strength of the Roman Catholics—to have the Cowper-Temple clause removed and its place in some way filled by a scheme of denominational teaching in public elementary schools. We have said, in our remarks last week upon Mr. Peek's motion at the London School Board, that we believe the denominationalists have no warrant for the assumption that there is, outside purely clerical circles, any considerable body of feeling in the country, even among churchgoing people, in favour of denominational as opposed to undenominational religious teaching. Evidence indeed crops up from time to time tending to show that even Roman Catholic parents, if they are not closely looked after by the priesthood, would be content to accept the undenominational teaching contrived by the School Board for London.

But another point is raised on the part of the denominationalists, outside the question of public opinion, and this point was put in a very strong and unqualified form by Mr. Peek at the London Board meeting last week. In effect his contention was this: that a large number of people hate secular teaching unconnected with denominational religious instruction; that those people have to pay the school-rate to this system which they hate and of which they cannot in conscience avail themselves for their children; and therefore a great injustice and gross violation of religious equality is perpetrated.

This, of course, raises once again the well-worn controversy of conscience against conscience. Mr. Peek's ratepayer conscientiously objects to a school-rate for secular education unmixed with denominational teaching; the secular, or unsectarian, ratepayer conscientiously objects to a school-rate for secular teaching mixed with sectarian creeds. It is not for Mr. Peek to say that the last objection is not as valid as the first. Here, then, is a dead lock. If these conscientious scruples are to be regarded there can be no school-rate, and a national system of elementary education is impossible.

It is clear that somebody must go to the wall. Who is it to be? In order to solve this problem it will be necessary to analyse the two mutually destructive conscientious objections. Let us glance for a moment at the position. The country wants education. It has been decided that education shall be provided, and that children shall partake of it. What shall be the limits of this education? Well, it has to be limited in several ways and for several reasons, and among these limitations necessarily the religious limitation presents itself. Religion is a matter of opinion and a matter of conscience. Religious opinion embraces a vast range of ideas and principles, from the grandest and most sublime down to the most unreasonable and most ridiculous, and the most contemptible; and also—and this is even more important to the question at issue—it embraces a range of ideas and principles from the most exalting and beneficial to the most pernicious and degrading. Now, is it the greater violation of conscience to pay rates and make provision for the whole range of teaching, or for none of it, or for such a selection as may secure a large amount of satisfaction with a small amount of dissatisfaction? Plainly the worst alternative would be the system embracing the whole range of religious teaching, including the degrading, the contemptible, and the mischievious. A little evil teaching is worse than a good deal of neglect, and, whatever befall, we ought not to ask any man to pay rates towards the teaching of what is degrading, contemptible, and mischievous. Yet this is in principle identical with that "levelling up" which Mr. Peek advocates. We cannot conceive it possible that that principle could stand even if it were adopted, and, as it seems to us, there remains only the other two alternatives to choose between.

UNIVERSITY OF LONDON.

1874.—Second B.A. Examination.—Pass List.

First Division.—George Stacey Allbright, Grove House, Tottenham; Joseph Beaston, private study; Joseph Bennett, private study; James Boardman, private study; Henry Storer Bowen, private study; Henry Ambrose Grundy Brooke, Owens College; John Buttle, University College; Wm. Carmichael, private study; Rupert Deakin, Midland Institute and private study; George Edge Dreaper, private study; William Eaton, Owens College; Richard John Farrell, private study; Robert Fletcher Ferguson, University College; Horace Edward Hall, Cheshunt College; Micaiah John Muller Hill, University College; Nathan John, private study; Samuel George Kelly, New College; Henry Rendall, private study; Ernest Philip Alphonse Law, University College; John Scott Lidgett, University College; John Mason Lightwood, Trinity Hall, Cambridge; William John Maytum, private study; Charles Ebenezer Moyse, University College; Walter Joseph Newton, private study; Robert Frederick Norton, private study and tuition; Thomas Smedley Oldfield, private study; Charles Alfred Russell, University College; Herman Ludwig Theodor Sack, private study; Alfred Owen Smith, Wesleyan College, Didsbury; Henry Arthur Smith, private study; Theodore Smith, Owens College; Edward Adolf Sonnenschein, University Colleges, Oxford and London; Richard Henry Oakley Stubbs, private study; John Thornton, Owens College; Thomas Marchant Williams, University College of Wales and private study.

Second Division.—William Callum, private study; William Frederick Facer, self-tuition; Samuel Gardner, private study; John Jennings, St. Mark's College, Chelsea; Andrew Joseph Leonard, St. Cuthbert's College, Ushaw; William Lightfoot, private study; Charles Powell, private study; James Robson Rendell, Owens College; John William Richards, New College; Charles Frederick Richardson, Wesleyan College, Richmond; Edward Senior, Malkroyd House, Dewsbury; William Sheppard, private study; Robert Shindler, Independent College, Taunton; Arthur Lee Sparkes, Royal College of Science and private tuition; Robert Charles Wyatt, private study.

The following are lists of the candidates who have passed the recent examinations in Arts and Science:—

Second B.Sc. Examination.—Pass List.

First Division.—Frederic Harvey Barling, Owens College; Frederick Douglas Brown, private study; Samuel Alexander Hill, Royal School of Mines; John Neville Keynes, B.A., University and Pembroke Cambridge Colleges; James Gordon MacGregor, Edinburgh University; Arthur Hewett Spokes, B.A., University College; Arthur Thomas Wilkinson, B.A., Owens College School of Medicine.

Second Division.—Frederick Wilkins Aveling, M.A., University and New Colleges; Peter Phillips Bedson, Owens College; Edward Boyce Cumberland, private study; George Simmonds Dunn, B.A., private study; James Fewings, B.A., Queen Elizabeth's Hospital and private study; William Henry Munns, B.A., University College; Prasanna Kumár Ráy, University and Manchester National Colleges and Royal School of Mines; Augustus Henry Scott White, B.A., University College; Benjamin Arthur Whitelegge, First M.B., University College.

Miscellaneous.

The Opium Traffic.—A public breakfast, followed by a conference on the opium trade, was held at the London Tavern on Friday, on the invitation of Messrs. E. Sturge and T. B. Smithies. Much interesting information about the trade and its pernicious effects on China was given by merchants and missionaries. The conference concluded by adopting a resolution lamenting the responsibility incurred by the British nation in the cultivation and sale of opium, and agreeing to support the efforts of an association which has been formed for the abolition of the trade.

The Transit of Venus.—An interesting report has been made by the Astronomer-Royal to the Royal Astronomical Society as to the various expe-

ditions for observing the transit of Venus. The members of the expeditions appear to have been well received by those in authority at the stations assigned to them, and the arrangements were everywhere in a forward state, according to the latest advices. The English stations are nine in number, two in Egypt, three in the Sandwich Islands, one at Rodrique Island, one in New Zealand, and two in Kerguelen's Land.

THE MIDLAND RAILWAY.—A meeting of Midland Railway shareholders and others was held at Leicester on Monday in support of the scheme of the Midland directors for the abolition of second-class carriages. A resolution was passed approving of the policy of the directors, and expressing satisfaction at the independence they had shown in adhering to their proposal. One of the speakers, Mr. Rowlett, said he hoped the Midland Company would do one thing more—establish an office in the large towns, so that they might get if necessary their tickets beforehand. The resolution was carried without a dissentient voice.

THE DUCHESS OF EDINBURGH AND THE MAIDENS OF ENGLAND.—A deputation of ladies representing "the maidens of England" were on Monday received by the Duchess of Edinburgh, and presented her royal and imperial highness with a Bible. The accompanying address set forth the value set upon the written Word of God in this country, and referred to the duchess's uncle as "associated amongst us with the love of the Bible." The address further expressed the earnest prayer that the duchess and her husband might through its study find their hope fixed more and more upon the unchangeable Word until that day arrived when they should receive a welcome of unspeakable joy into the courts of that kingdom which shall not pass away. The duchess made the following reply: "I accept with sincere gratification the copy of the Holy Scriptures which you have presented to me on behalf of the maidens of England. It is a gift which I most truly value; as I do the kind words with with which you have accompanied it." The address presented had received 7,572 signatures.

TALLERMAN'S AUSTRALIAN MEATS.—The committee for aiding the operations of Mr. Daniel Tallerman, the introducer of Australian meats, gave a dinner and exhibition of the meats at the Lambeth Baths on Tuesday evening, with a view of attempting to overcome the prejudice against the use of these meats by the working classes. To this end a large number of working men, selected from various industrial establishments of the metropolis, were invited to be present. Amongst those present we observed Mr. S. Morley, M.P. (who presided), Mr. Nolan, M.P. (of the Australian Legislature), Mr. George Potter, Dr. Dillon, Dr. Hardwicke, Mr. Daniel Guile, Sir John Heron Maxwell, Captain Mercer, Revs. Dr. Irons, H. Solly, G. M. Murphy, and others. The company was also graced by the presence of ladies. The dishes were all turned out direct from the tins, and therefore owed nothing to the art of cookery, beyond the simple process of boiling before being hermetically sealed in the tins. The quality of the meat was excellent, excepting the cured legs of mutton, which were too high in flavour to suit the English taste. Tea and coffee, beef-tea, and tartlets of Australian jam were also served; and the dinner appeared to give much satisfaction. Mr. Tallerman, in the course of an interesting speech, said that the trade has increased from 1,415 tons, of the value of 80,285*l.*, in 1869, to 13,662 tons, valued at 733,848, in 1873. Mr. Morley said he was not there to promote in any sense a commercial speculation, but he knew there were thousands of mouths in England into which meat never entered, and that on the plains of Australia and South America there was abundance. So thoroughly convinced was he of the excellence of the food he had tasted that evening that he should endeavour to induce tradesmen to retail it among agricultural labourers in districts where he had any influence. Speeches favourable to the object of the meeting were also made by the gentlemen we have named above as being present, and a resolution was passed expressive of the satisfaction of the meeting, and giving promise of assistance in popularising the use of preserved meats among the masses.

MESSRS. MASKELYNE AND COOKE.—We have had an opportunity of witnessing the remarkable entertainment now being given by these celebrated illusionists, at the Egyptian Hall, Piccadilly. The first part of the programme comprised some very clever manipulations of common plates by Mr. Maskelyne—as many as six at a time twinkling about under his dexterous fingers, and one of them making the ascent and descent of the spiral column *à la* Leotard. This was followed by two *séances*, one in the light and the other in the dark, at which the manifestations claimed by others to be the result of "spiritual" forces are shown to be produceable by human skill alone. The principal feature of the entertainment, however, consisted in an exhibition of quite recent introduction, in which a screen forming three sides is brought on to the stage, a curtain in front completing the enclosure. Into this, after the usual examination by the "committee" drawn from the audience, Mr. Cooke is put, being first bound by ligatures of calico sewed together so as to render him (to quote the manager) perfectly "tight and incapable." He is then seated and covered by a wooden case which so fits the posture of the body as apparently to preclude the possibility of any but the slightest movement. To this is presently added a net, under which is secured both Mr. Cooke and the case in which he is imprisoned. Notwithstanding all these precautions, no sooner is the curtain lowered than the liberty of Mr. Cooke's or somebody else's action is attested by the ringing of a bell and the falling of a tambourine from within the screen on to the stage. Finally, Mr. Cooke emerges unaided from the inclosure in the ordinary condition of a gentleman at large. We have no space to enter into the question of Spiritualism as connected with these performances (which are avowedly given with the object of discrediting the Spiritualists), but on whatever theory they may be explained—natural or preternatural—the fact remains: a pleasing and thoroughly interesting entertainment, with plenty of occupation for the most inquiring mind intent on finding out "how it's done." We should not omit to mention the very clever and laughable facial contortions of Mr. Renhard, which forms an interlude between the parts of the principal performance.

Gleanings.

A short young gentleman having sent thirteen stamps for a receipt for becoming taller, was advised to put socks in his boots.

Soyer used to say he could feed 100,000 people daily in London with what is thrown into the dust-holes of the vast city.

A lady's parasol, which was accidentally dropped into the Niagara river, made the grand leap of the Falls, and was afterwards picked up unharmed in the Cave of the Winds.

A warning to doctors is issued by the *San Francisco News Letter*, which announces its intention in future of publishing after each death notice the name of the attending physician.

Mr. Barbor, United States third Assistant-Postmaster-General, estimates that the Government of that country is defrauded to the extent of a million dollars a year by means of postage stamps washed and used a second time.

A new explosive compound called "vigorite" is stated to embody all the good, and none of the bad, qualities of every previously known explosive, and to be more powerful. The nature of its composition is at present kept a profound secret by its inventor, a Swede.

The *New York Times* calls attention to two new words with which the American vocabulary has lately been enriched—"to burgle," meaning to injure a person by breaking into his or her house; and "to statue," meaning to honour a person by erecting to him or her a statue.

"The most expensively-dressed man I every saw," writes a captain in the navy, "was an African chief on the Gold Coast. His wives had anointed him thoroughly with palm oil, and then powdered him from head to foot with gold dust. You never saw in your life saw a man got up so utterly regardless of expense."

A SUBSTITUTE FOR CALOMEL.—A new medicinal plant, called the *Boldoa fragrans*, has just been imported from the Andes. The flowers, leaves, and bark emit when crushed a fragrant aromatic odour, and yield an essential oil known as boldine. It is said to contain an alkaloid which acts on the liver like calomel, while free from its objections.

A DUBIOUS SAINT.—There is a story current about a meditation on St. George, Patron Saint of England, being read out in the English College of Rome, divided under three heads—"Point 1. Let us consider first that we know very little about St. George." After due time allowed for reflecting on this circumstance, follows "Point 2. Let us consider, secondly, that the little we do know is very uncertain. Finally comes "Point 3. Let us consider lastly, that we are never likely to know anything more about him."

SENTIMENTAL SONGS.—The *Athenæum* closes a notice of compositions by lady composers with this observation:—"The besetting sin of our amateur lady composers is that they choose words of the 'Oh! canst thou remember, or hast thou forgot' school. There is too often some 'secret sorrow' note, some 'hidden love,' some 'lost chord,' and no end of tears and weeping. The consequence is, monotony and sameness. We want more real heart, more vigour, less of empty absurdities, and a freedom from downright nonsense."

LIKE THE BABY.—At a festive gathering of civic dignitaries, on Monday week, the health of the mayor of a neighbouring borough was given, as well as that of the mayoress. An effusive councillor proposed "The Health of the Mayor's Family, especially the Baby." An alderman, remarkable for his rather erratic eloquence and restlessness, asked "who the mayor's baby was like." The mayor: It is like you, Mr. Alderman. The alderman: Like me! in what way? The mayor: because it can't be kept quiet.—*Manchester News.*

A CHINESE MONSTER.—The *Peking Gazette* contains a description of a wonderful creature in the possession of a Chinaman at Shanghai. It is described as a veritable river dragon, eighteen feet long, and it has, we are told, the head of a fox, two claws in front like those of a lion, is of the colour of a toad, and when irritated roars with a dreadful sound. In point of appetite it is positively voracious, for when a chicken was handed it for breakfast it swallowed the bird at a gulp. The Chinese by whom it was captured show great veneration for the monstrosity, and flock in numbers to worship it.

THE OYSTER FAMINE.—Oysters will, it is to be feared, soon be a delicacy altogether beyond the reach of any but a few millionaires. At present the genuine "native" costs upon an average some three shillings the dozen, and it seems not at all improbable that before long the price may rise to six shillings, or even to ten. We have simply eaten him up faster than he has been able to reproduce his kind. We have dredged and dredged and dredged till there are no more oysters left to dredge up. We must learn to face with due resignation the prospect of cod without oyster sauce, and beef-steak pudding without its most delicate adjunct. There was once an ingenious American who discovered that a round piece of fat bacon rolled in flour and sugar, and sprinkled with gum arabic, made the best possible oyster in the universe, and far surpassing any clam ever grown. We have not yet, it is true, come to artificial oysters; but unless some lucky change soon occurs for the better, we shall evidently have to elect, and that before very long, between "patent American oysters" or no oysters at all.—*Daily Telegraph.*

AS IT *OUGHT* TO BE.

"I visited" *writes* Dr. HASSALL, "*Messrs. Horniman's* Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of *superior quality*."

"At the Docks, I took samples of *Horniman's Teas*, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased *Packets* from '*Agents for Horniman's Tea*,' the contents I find correspond in PURITY and *excellence of quality*, with the tea I obtained from their stock at the Docks."

8,248 AGENTS—*Chemists, Confectioners, &c.*

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

BONSER.—Nov. 10, the wife of the Rev. J. Bonser, B.A., Parkgate, Rotherham, of a daughter.

MARRIAGES.

PORRITT—JOY.—Nov. 11, at Westgate Congregational Chapel, Heckmondwike, by the Rev. M. Howard, assisted by the Rev. A. Craven (brother-in-law of the bride), of Wyke, the Rev. Thomas Porritt, of Bluepits, Lancashire, to Miss Sarah Joy, Liversedge Hall, Liversedge.

FITNESS—RAYSON.—Nov. 11, at the Baptist Chapel, South-street, Greenwich, by the Rev. D. Jones, B.A., of Brixton, John Fitness, Esq., of Folkestone, to Esther, third daughter of the late Philip Rayson, Esq., of Melbourne, Victoria.

DEATHS.

HILL.—Nov. 11, at Springfield-road, Bristol, the Rev. Wm. Hill, late honorary agent of the Bristol City Mission, aged 62.

SMEDMORE.—Nov. 12, at Jubilee-square, Swanage, very deeply lamented, Anne, only surviving daughter of the late Mr. Smedmore, Clarence Cottage, Swanage, Dorset, aged 69.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Nov. 11, 1874.

ISSUE DEPARTMENT

Notes issued	£35,138,190	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	20,138,190
		Silver Bullion	—
	£35,138,190		£35,138,190

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,541,832
Rest	3,105,909		
Public Deposits	3,396,355		
Other Deposits	19,316,592	Other Securities	18,185,819
Seven Day and other Bills	393,492	Notes	8,351,590
		Gold & Silver Coin	686,107
	£40,765,348		£40,765,348

Nov. 12, 1874. F. MAY, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London.

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or clouds that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

FITS.—EPILEPTIC FITS OR FALLING SICKNESS.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit from this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge. Address—Mr. Williams, 10, Oxford-terrace, Hyde-park, London.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Nov. 16.—We had moderate arrivals fresh up for to-day's market The tone of the trade was firmer than of late, and the best samples of English wheat were sold at an advance of 1s. per qr. For foreign wheat also 1s. more money was obtained on some descriptions. The flour trade was quiet, without change in prices. Peas and beans were fully as dear. Indian corn was scarce, and made 6d. to 1s. per qr. advance. Barely met improved demand at 6d. to 1s. advance on the week. Arrivals of oats are not large, and they meet a steady demand, prices realising generally 3d. to 6d. per qr. above the quotations of Monday last. At the ports of call few cargoes remain for sale; they are held at the full prices of last week.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, White fine ...	— to	50
„ new	—	45
red fine	42	46
„ new	—	42
Foreign red ...	46	48
„ white ...	49	51
BARLEY—		
Grinding	32	34
Chevalier	41	49
Distilling	39	42
Foreign	35	38
MALT—		
Pale, new	70	72
„ old	—	74
Brown	54	58
BEANS—		
Ticks	43	44
Harrow	46	50
Pigeon	50	56
Egyptian	42	43

	Per Qr. s.	s.
PEAS—		
Grey	42 to	44
Maple	45	47
White, boilers ...	44	47
Foreign	43	45
RYE—	42	44
OATS—		
English feed ...	26	33
„ potato...	—	—
Scotch feed ...	—	—
„ potato...	—	—
Irish Black ...	26	29
„ White ...	25	30
Foreign feed ...	26	29
FLOUR—		
Town made ...	36	43
Best country households ...	31	33
Norfolk and Suffolk	29	30

METROPOLITAN CATTLE MARKET, Monday, Nov. 16.—The total imports of foreign stock into London last week consisted of 11,662 head. In the corresponding week last year we received 12,659; in 1872, 15,278; in 1871, 16,243; in 1870, 13,487; and in 1869, 12,964 head. The cattle trade to-day has been dull, and without feature. Supplies have been tolerably good, and quite sufficient to satisfy requirements. From our own grazing districts the receipts have been rather heavy, at about the rates previously current. The best Scots and Crosses have made 6s. 2d. to 6s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 2,000; from other parts of England, about 500; from Scotland, 230; and from Ireland, about 312. The foreign side of the market has been fairly supplied with beasts, including 2,319 from Tonning, 42 Gothenburg, and 450 Dutch. Sales have progressed quietly at about late rates. The show of sheep has been about equal to that of Monday last as regards number. With a slow trade prices have been maintained. The best Downs and half-breds have changed hands at 5s. 10d. to 6s. per 8lbs. Calves have been in moderate supply and fair request at full prices. Pigs quiet, unaltered.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	0 to	4	8	Pr. coarse wooled	5	6	5	8
Second quality	4	10	5	2	Prime Southdown	5	10	6	0
Prime large oxen	5	4	5	10	Lge. coarse calves	4	10	5	2
Prime Scots	6	0	6	4	Prime small	5	8	6	0
Coarse inf. sheep	4	0	4	8	Large hogs	4	2	4	6
Second quality	4	10	5	4	Neat sm. porkers	4	10	5	2

METROPOLITAN MEAT MARKET, Monday, Nov. 16.—An increased supply of meat on sale here to-day, and the trade was dull, on lower terms.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4 to	4	0	Inferior Mutton	3	0 to	3	8
Middling do.	4	2	4	4	Middling do.	4	4	4	8
Prime large do.	4	8	5	2	Prime do.	4	10	5	4
Prime small do.	5	0	5	4	Large pork	3	4	4	0
Veal	4	8	5	4	Small do.	4	8	5	2

PROVISIONS, Monday, Nov. 16.—The arrivals last week from Ireland were 386 firkins butter and 3,342 bales bacon, and from foreign ports 27,592 packages butter, and 2,152 bales bacon. In the butter market there has been a good sale for the finest descriptions of foreign, but inferior sorts sell very slowly. The demand for bacon being slow, a reduction of 4s. per cwt. was submitted to at the close of the week on all descriptions. Best Waterford sizeable orders charged 72s. free on board.

COVENT GARDEN, Thursday, Nov. 12.—We have very little change to notice, the supply and demand ranging very much according to last week's report. Amongst the last arrivals from Michael's we noticed some fine specimens of Cayenne pines, the weights varying from 4 to 7 lbs., in very good condition. No English melons; those offered are chiefly from Denia and Gibraltar.

HOPS, BOROUGH, Monday, Nov. 16.—We can report no change in our market. A steady business continues to be transacted in all descriptions of new hops, with no material alteration in prices; here and there small parcels are pressed for sale and can be purchased on terms slightly more in favour of the buyer, but if any quantity be required, full values have to be paid. Yearlings are in fair request at late rates. Fine samples of this description are scarce. Continental markets are very firm. Mid and East Kent £10 £12, £15 15s.; Weald of Kent, £8 8s., £9 9s., £10 10s.; Sussex, £7 7s., £8 8s., £9 9s.; Farnham and Country, £9, £10, £11; Farnhams, £10, £11, £13.

POTATOES, Borough and Spitalfields, Monday, Nov. 16.—The supplies of potatoes coming to hand are moderate. The prices for sound descriptions of produce rule firm. Larger supplies of foreign kidney potatoes are on offer. The quality and condition of the English supply vary considerably, and quoted as follows:—Regents, 60s. to 100s. per ton; Rocks, 60s. to 70s.; Victorias, 90s. to 110s.; Flukes, 100 to 120 per ton. The imports of potatoes into London last week amounted to 130 bags, from Rotterdam, 30 Harlingen, 8 Hamburg, 4 Dordt, 589 Dunkirk, 631 Boulogne, 73 Amsteadam, and 18,560 from Antwerp.

SEED, Monday, Nov. 16.—English cloverseed comes forward very slowly; fine purple qualities are held too high for the views of the buyers, and few transactions have been entered into; red French has been held at last week's advance with firmness, and some few sales effected. American was offered at 45s., c. f. i., but the business in it has been limited. English trefoil was held on former terms, but not many buyers are found for it yet. Foreign qualities are procurable at low prices. White mustard-seed has been taken off in small lots at fully former prices, but although the samples of brown are of good quality and offered at moderate rates, the mustard-makers are careless buyers, and little business was transacted in this description. Canaryseed was fully as dear, with a good demand. Dutch hempseed realised previous rates steadily. Winter tares were saleable at quite us much money. English rapeseed sold slowly at about previous values for fine black samples.

WOOL, Monday, Nov. 16.—The wool market has been without feature. Pending the commencement of the public sales of colonial produce, business has been limited, but the toue on the whole has been steady.

OIL, Monday, Nov. 16.—Linseed oil has been in moderate demand, at about late rates. Rape has been firm, but not active Other oils have been quiet.

TALLOW, Monday, Nov. 16.—P.Y.C. is inactive at 46s. 6d. per cwt. on the spot. Town tallow is worth 41s. per cwt. net cash, and rough fat 2s. per 8 lbs.

COAL, Monday, Nov. 16.—There being a short supply of ships, last day's prices were fully maintained. Hettons, 27s.; Hetton Lyons, 24s. 9d.; Original Hartlepool, 27s.; Wallsend Tees, 26s. 9d.; Hartons, 23s. 6d. Ships for sale, 20; ships at sea, 10.

MASSACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid Soothing Medicines containing opium, so frequently fatal to infants, and will use only "STEDMAN'S TEETHING POWDERS," which are safest and best, being free from opium. Prepared by a Surgeon (not a Chemist), formerly attached to a Children's Hospital, whose name, "Stedman," has but one "E" in it. Trade Mark "A Gum Lancet." Refuse all others. Also Stedman's Food for Children, the very best without exception, making nerve, bone, and muscle, 3d. to 4s. 6d. Highly recommended by the Lady Susan Milbank, Ashfield, Suffolk, Mrs. Robinson, The Vicarage, Hollinwood, Manchester, &c. Depot:—East Road, Hoxton, London.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

THE THROAT AND WINDPIPE are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. packets (by post 8 or 15 stamps), labelled "JAMES EPPS & Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly."

HOLLOWAY'S OINTMENT AND PILLS. — Autumnal Remedies.—Towards the fall of the year countless causes are at work to lower the tone of the nervous system, which will be followed by ill-health, unless proper means be employed to avert that evil. Holloway's far-famed preparations supply a faultless remedy for both external and internal complaints connected with changes of the seasons. All affections of the skin, roughness, blotches, pimples, superficial, and deeper-seated inflammations, erysipelas, rheumatic pains and gouty pangs alike succumb to the exalted virtues of Holloway's Ointment and Pills, which will effect a happy revolution in the patient's condition, though the symptoms of his disorder are legion and have obstinately withstood the best efforts of science to subdue them.

Advertisements.

SACRED HARMONIC SOCIETY, EXETER HALL.

Conductor—Sir MICHAEL COSTA.

FORTY-THIRD SEASON. FRIDAY NEXT, Nov. 20, Mendelssohn's ELIJAH. Principal Vocalists — Madame Otto Alvsleben, Miss Helen Horne, Miss A. Sterling, Miss Severn, Mr. Vernon Rigby, Mr. Carter, Mr. C. Henry, and Mr. Santley. Organist—Mr. Willing.

Tickets, 3s., 5s., and 10s. 6d. Subscription for 10 Concerts:—Stalls, £3 3s. and £2 2s.—received at No. 6, Exeter Hall, from 10 till 5 daily.

LOST CITIES of PALESTINE. Israel's Wars and Worship, including a Description of Scripture Sites recently identified.—GEORGE ST. CLAIR'S NEW LECTURE for the PALESTINE EXPLORATION FUND. Illustrated by Sketch-Maps and Photographs. To be delivered NEXT WEEK at HIGHBURY (PARK CHURCH), Brighton, Lewes, Dorking, and Tunbridge Wells. Terms, £5 5s., or a Collection for the P.E. Fund.—Apply to G. St. Clair, F.G.S., 104, Sussex-road, Seven Sisters-road, N.

CONGREGATIONAL SCHOOL, LEWISHAM.—WANTED, after the Christmas Vacation, a RESIDENT ASSISTANT MASTER. He must be qualified to teach Latin and French thoroughly, also English subjects. Salary, £80 per annum, with board and residence.—Apply, by letter, to the Head Master, Rev. Thos. Rudd, R.A.

WANTED, in a first-class Girls' School, by the sea, a few additional PUPILS desirous of preparing for the Cambridge Examination of 1875, to complete classes now in formation for Seniors and Juniors. Terms, Forty Guineas for the year.—Address, "Education," care of Messrs. Dawson and Sons, 121, Cannon-street, London, E.C.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF TERM will begin MONDAY, November 9th.

LADIES' COLLEGIATE SCHOOL, OXFORD HOUSE, Bicester, Oxon.

Principal—Mrs. HENRY BAKER

(Widow of the late Rev. Henry Baker, of Lewisham), assisted by superior Masters from Oxford and an adequate staff of resident Governesses.

This old-established School affords, on moderate terms, educational advantages of the first order, combined with careful Christian training. Pupils prepared for the Cambridge Examinations. Prospectuses on application.

WHEELER & WILSON'S

LOCK-STITCH

SEWING MACHINES

FOR LADIES AND FAMILIES.

WHEELER and WILSON'S SEWING MACHINES are the most suitable for Ladies, by reason of the very slight exertion required to use them, combined with elegance of appearance and quietness in operation, and are the best in the market for Family use, doing every kind of sewing required in the most approved style, and are easily understood and worked by young persons.

FOR DRESSMAKERS, NEEDLEWOMEN, AND OTHERS.

WHEELER and WILSON'S SEWING MACHINES are used and recommended by first-class Modistes and Dressmakers, on account of the beauty and reliability of the stitch made by them; and are great favourites among Ladies' Outfitters, Baby Linen Manufacturers, and Shirtmakers, being capable of executing work of the most exquisite fineness. These Machines, being very rapid in action, and of extraordinary durability, are the most serviceable and economical that can be obtained.

PRICES—Treadle Machines, from Six Guineas.

WHEELER & WILSON'S

NEW ROTARY-HOOK LOCK-STITCH

MANUFACTURING MACHINES

(No. 6, PRICE £9),

Are designed for Three Classes of Work, viz:—

No. 6A. For TAILORING, Upholstery, and stitching heavy materials.

No. 6B. For LEATHER WORK of all descriptions, and Flowering.

No. 6C. For all kinds of DOMESTIC WORK, especially the heavier descriptions.

In ordering, specify which kind is required.

After successfully manufacturing and selling the well-known and well-tried WHEELER AND WILSON FAMILY SEWING MACHINE for more than twenty years, we now introduce to the public a *larger* machine of *greater power*, adapted more particularly to the heavier descriptions of manufactures, either by foot or steam power.

These Machines are constructed to work with a STRAIGHT NEEDLE in conjunction with the celebrated ROTARY HOOK, and by this successful combination, secure great perforating power and rapidity with the easiest motion, at the same time doing away with the noise and immense wear and tear inseparable from oscillating shuttle machines.

These Machines are arranged to work either from LEFT TO RIGHT or FROM the operator. They have two rates of speed without change of foot motion; an improved take-up, and the tension upon both upper and lower threads is easily managed. The cloth presser is arranged so as to instantly adapt itself to all inequalities of surface, and by turning a screw can be made to press with greater or less force upon the cloth. The Machines are the most powerful of their size made, occupy but little room, and work equally well with silk, cotton, or linen thread.

Seams can be sewn better by this Machine than by hand, and are firm and elastic. The powerful feed surrounding the needle prevents the work being drawn or puckered, and insures the ready passage of the work without reduction of speed or assistance of the hand. The stitches are made with unvarying precision, the threads are woven into the fabric beyond the chance of being frayed, and less tension is required to produce firm stitching than with any other machine.

The above Machines are reliable, durable, very rapid, and easily learned. A short experience proves them to be the most efficient and easily managed of all Sewing Machines.

Further information may be obtained by sending for Special Prospectus of the No. 6 Machine.

MACHINES may also be obtained on the NEW SYSTEM OF HIRE, with option of purchase. Particulars on application. Prospectuses, &c, post free.

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CHIEF OFFICE—20, Queen Victoria-street, London, E.C., near the Mansion House.

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CENTRAL DEPÔT—73, Bold-street, Liverpool.

BRANCHES. — Manchester—131, Market-street; Leeds—41, Commercial-street; Birmingham—Stephenson-place; Norwich—9, London-street; York—27, Coney-street; Plymouth—198, Union-street; Exeter—London Inn-square; Bristol—Victoria-street and Temple-street; Bradford—57, Tyrrel-street; Dublin—1, St. Stephen's Green.

☞ Every genuine Machine has the NAME of the FIRM impressed on the Cloth Plate, and the TRADE MARK affixed to the Bed Plate.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The AUTUMN TERM commenced MONDAY, Sept. 21st.

COLLEGIATE SCHOOL, BELPER, DERBYSHIRE.

Principal—W. B. ANTHONY, A.C.P.

Good middle-class Education, in a beautiful and healthy locality. Home comforts and careful training. Twenty-six (out of twenty-eight) Certificates have been taken in the Cambridge Local Examinations since 1869. Full particulars and references on application to the Principal.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831.

Principal — Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A., assisted by competent Masters.

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Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

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Rev. Robert Bruce, M.A., Huddersfield.	J. Briggs, Esq., J.P., Wakefield.
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The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

There are two periods of vacation: one of six weeks (at Midsummer), and one for three weeks (at Christmas).

Applications for admission to be sent to the Principal.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

EDUCATION (superior) for YOUNG LADIES, 75 and 76, FOLKESTONE-ROAD, DOVER.

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